A critical review of the impact of counselling training : courses on trainees.

Dexter, Linsey Graham

A Critical Review of the Impact of Counselling Training Courses on Trainees

University of Durham

School of Education. 1996

Mr. Linsey Graham Dexter

Table of Content

Tables and Figures

Introduction

Aims of the research

The initial aim of this research was to explore the perspectives, thoughts and attitudes of participants in counselling and counselling skills training courses, in order to discover what changes occurred during the various periods of training in the groups investigated.

An initial search of the literature revealed that although there were many studies in regard to how counselling affects clients, no research was discovered which addressed the possible effects of training in counselling upon trainees. To explore this original issue became the central purpose of this reseach. The study began with a relatively open mind as to the outcome, but with an under pinning desire to confirm or deny that counselling courses have significant and wide ranging effects on participants. The researcher's experience, as both a recipient and a provider of counselling training, indicated that significant change does occur for participants. However, this postulate could hardly be considered proven from such a limited and subjective sample as one person's individual experience.

Counselling training carries specific desired outcomes that are predetermined and which are mediated through selection of participants and the teaching process. Although both of these aspects are looked at in greater depth in their relevant sections, in order to elucidate the aims of this study, it is necessary to explain how these factors influenced the study design.

Because, in itself, teaching has some influence on thinking, and thinking has potential effect on behaviour, and both of these are active in the development and formation of attitude, it became important to encompass their consideration in the study. As all the counselling courses scrutinised in the study either implicitly or explicitly expected

participants to be practising counselling skills; recruited people with particular qualities and attitudes; and taught particular philosophical beliefs; specific behavioural responses; and stipulated precise cognitive outcomes; it became important to encompass these aspects of personal change into the study.

The aim therefore was to investigate the cognitive, behavioural and attitude change that occurs to participants of counselling and counselling skills training courses and, specifically, to investigate these three components of human personality in relationship to significant personal change.

A secondary aim was to identify the significant influences which exerted power over this process, and to highlight some of the particular ways in which participants' thinking, attitudes and behaviour have been affected by the training.

The context of the research

The research was confined to five groups of trainees, all of whom were involved in studying counselling skills and client centred counselling theory based on the ideas and philosophy of Carl Rogers (1951), and the systematic approach to helping and problem management as proposed by Gerard Egan (1986). Thus the data analysis and the findings from this research can only be related to this type and format of counselling training. It is acknowledged that although many such courses exist in Great Britain, and that this type of training is a typical and popular initial training format, there are many differing types of counselling courses which follow alternative structures and processes. For example, training in psychodynamic counselling, cognitive and behavioural counselling approaches, and theoretical systems such as family therapy, transactional analysis and gestalt therapy may differ considerably in their training styles, techniques and processes. It should be made clear that there has been no attempt to either assimilate or compare any of these approaches within this study. Thus any extrapolation of the conclusions from this research into other types

of counselling approaches or therapy training would need to be undertaken with some caution.

Rationale of the research

The initial pilot study for this research used a personal construct grid (see Kelly 1955), and did not undertake to investigate any attitudinal or behavioural changes following brief counselling training. The limited scope of the results of this pilot study demonstrated that to analyse only cognitive change in participants would be insufficient to determine the total possible changes occurring as a direct result of counselling training. It also became apparent that in order to afford some degree of triangulation and thus to fix a meaningful significance to cognitive change in relationship to counselling training it would be necessary to monitor other potentially significant changes in behaviour and attitude. Indeed, any clear inferential relationship between counselling training and personal change would be difficult to determine using only one measurement.[1] There are some particular difficulties inherent in research which attempts to show that any personal changes measured are "caused" by the process of counselling training . One such difficulty that is well documented in research literature is 'internal validity' (c.f. Heppner et al 1992.) Internal validity is concerned with the attribution of cause and effect. In this study, the attribution of causes to effects is made difficult by the complex nature of the variables to be measured. In particular, there are several reasons why attributing measured results to a particular counselling training course is difficult. For example, the time taken conducting the research provides opportunities for individual subjects to be influenced by other factors simultaneously. Life events and the passage of time, often referred to as "maturation effects", may have equal or greater effect upon the subject, as does the particular "treatment" effect that is being measured. Additionally,

---

[1]Although one thoroughly researched view could still be justified as valid, in terms of "objective" research it may lack triangulation. Triangulation is not the same as validity nor a substitute for it, but it does enhance the probability that the data collected will be usefully directed towards some meaningful conclusion. Triangulation is the practice of collecting data from multiple sources, using multiple methods, or multiple ideas or theories to address the same issue. Denzin (1994) suggests it adds rigour, breadth and depth to any investigation.

the individual subjects may differ in many ways and respond idiosyncratically to the treatment variable. The individual subjects' culture, intelligence, beliefs, age or gender may make it difficult to draw accurate conclusions from the data. This complex situation of different individuals may cast doubts on the reliable attribution of cause and effect. In an attempt to overcome these difficulties, the research design was adapted to incorporate three measures of personal change and a wide sample of subjects on different counselling courses.

Therefore the fundamental rationale or basic premise of the study is that if significant and homogenous changes are measured across the groups, irrespective of duration of the training course, gender, age, academic level, and all other random variables, then the changes observed are as a significant result of the training. In other words, it could be concluded that these changes occurred entirely or largely because of the counselling training. It will be suggested that counselling courses do exert, at least potentially for some individuals, a greater influence over participants' changes than other academic courses of a similar duration[2].

[2]This assertion has to be made tentatively as no comparative courses were studied within this research. However, in the light of the course leaders' interviews and with refernce to the available literature, it will be argued that there are specific differences between counselling courses and other academic courses.

Chapter 1

The Nature of Counselling.

Introduction

This chapter sets out to achieve several objectives. Firstly, it will look at "counselling" from a historical context. It will differentiate its current use from its historical roots, and identify the strong influences of Carl Rogers, Anthony Truax and Robert Carkhuff, and Gerard Egan on the development of counselling and its current practice.
Secondly, the chapter will review three definitions of counselling, a simple and generalised, a comprehensive and inclusive, and a specific and exclusive definition.
Thirdly, the chapter will analyse critically the central concepts of counselling, identified by Rogers and Truax and Carkhuff, and relate this analysis to the relevant aspects of this study.
Finally, in order to identify some operational definitions and boundary to the study, counselling will be differentiated from other helping approaches.

Historical context and changing concepts

The practice of counselling in its contemporary form is relatively new and specific to the 20th century western world. The literature since the 1920's has tended to redefine the term counselling from its original meaning, which incorporated the idea of advice and direction which existed as early as the 15th century. Francis Bacon used the term to emphasize a process of trust in a relationship:-

> *"the greatest Trust, betweene Man and Man is the Trust of Giving Counsel"* (West 1920 p.58.)

There is within this assertion the implication that "giving" counsel is associated with directiveness and advice. Even today when the practice of counselling largely rejects advice as part of counselling practice, the Oxford English Dictionary (Sykes 1982) continues to offer the following definition of counselling:-

> "*advise; to give advice (to person) professionally on social problems etc.; recommend this or that*".

In current literature, references to advice giving as synonymous with counselling are somewhat sparse and, where they are made, the tendency is to suggest that a minimal use of advice giving is compatible with good counselling practice. (See Nelson Jones (1982), Corey (1990), Ivey et al (1987).) It would appear that counselling in its current use avoids, rejects or is very cautious of advice giving. Egan (1994, p.119) refers to it only once, and then only to be critical of its use. Corey (1990) makes several references to advice giving in relationship to group counselling, and consistently identifies it as a trait that creates "resistance" when encountered by group members from either the group leader or other another group member. He is somewhat dismissive of "chronic" advice giving, and describes it largely as an unproductive mental mechanism (1990:160). Ivey et al (1987) do include advice giving in their section on "influencing skills". However, two points of clarification in their use are worthy of note. Firstly, it is unclear whether they are referring to information giving, which is one possible use of the term, or the kind of advice which may mean the prescription of behaviour[3]. Secondly, whatever the intended meaning, they are keen to exercise caution in the use of this skill, viewing it as an intervention to be used only when necessary.

---

[3]For example, advice may mean information on where to seek help, e.g. I can't help you but I can advise you where to go, or housing advice, which might inform individuals of their rights' and resources ; or it might mean making a suggestion of what an individual ought to do, or should be doing, in the opinion or the judgement of the adviser.

> "*Used sparingly, advice and related skills may provide the client with new and useful information. Specific vocational information is an example of necessary use of this skill.*" (p. 79)

Generally, the literature suggests that advice giving, as in directing courses of action, is not congruent to helping an individual to review their options and make their choices (c.f. Feltham 1995: 16, BAC 1992: B.2.2.2) This position is in line with the adoption of self determination as an underlying principle of counselling, which is reviewed later in this chapter.

It can be shown that the definition of counselling has shifted in the last four hundred years and its current usage is very different. In the late 1930's and early 1940's, Rogers (1939 & 1942) began the movement towards a "non directive" non advice giving forum for therapy. In his chapter "A Newer Psychotherapy" (1942), he laid out the process of non directive counselling which focused on the therapist establishing the appropriate "climate" between client and therapist. He firmly states the function of the therapist is not to give advice; that clients can, with assistance, work out their own solutions; and the counsellor should not imply in any way that it is their responsibility to provide answers (Rogers 1990: 67). This was, at the time, a fundamental departure from current psychotherapeutic activities which, up until then, had largely centred on the interpretive analysis work founded on the work of Sigmund Freud and Carl Jung. Although Rogers uses the terms "counseling", "psychotherapy", and "therapy" interchangeably, over a period of years his non-directive approach has become synonymous with counselling. Similarly, Rogers' "client centred therapy" marked the transition from the orientation of "doctor and patient" relationship to a more egalitarian relationship of "counsellor and client". It also implicitly suggested that therapists did not have to have a medical background, in other words, suddenly, psychological help could be offered by a layperson. (c.f. Kirschenbaum and Land 1990) Rogers' later work continued to rebuff the analytical and behavioural schools of psychotherapy, and continued to centre on the client as both the source and solution to presenting psychological problems. He wrote

extensively about the method of helping through a "non directive approach", and establishing a relationship with the client that fostered personal growth. He termed this approach "client centred therapy" (c.f. Rogers' 1942, 1951, 1961). This work, and later some more generic philosophical ideas connected to this approach[4], had considerable impact and continues to have influence upon counselling today. This is evidenced by the sheer volume of references to Rogers' work in almost all contemporary articles and books on counselling. It would appear that when Rogers elaborated his ideas in the 1930's and 1940's this was the point when "counseling", began to take on a specific and different meaning to its past definition. Rogers adopted the term counseling and psychotherapy to indicate a therapeutic process which did not include advice, prescription, or direction. Therapists taking his non-directive approach are reported by Rogers to change their responses from interpretive, diagnostic, questioning, reassuring, encouraging and making suggestions, to responses that demonstrate understanding of their clients' feelings and attitudes.

Since 1942, and Rogers' original book "Counseling and Psychotherapy", there has been much debate and many controversies concerning the fundamental premises on which counselling stands. However, it would appear that the main tenets of Rogers' original thesis are largely followed if, on occasions, somewhat stretched or distorted. Truax and Carkhuff (1967) validated much of Rogers' earlier posits in their detailed analysis of correlates with effective counselling outcomes. Acknowledging the different approaches that had flourished in the post war period, they concluded that most therapy was either ineffective and possibly detrimental, but that which was helpful was helpful because of the relationship component of the interaction rather than the content of therapeutic activity. They specifically identified that the relationship between client and therapist was more likely to have therapeutic outcomes when the three "core" conditions of empathy, warmth and genuineness existed. This, according to their research, was the single most important determinant

[4]Rogers wrote extensively about his ideas of self and how a person could become more self-aware and become a "Fully Functioning Person" (c.f. Rogers 1963). His ideas were further extrapolated into books on personal power (1978) and person centred approaches in education (1969, 1983). Some of his final contributions to person centred approaches were as late as 1985, two years before his death, when he was involved in facilitating international dialogues between nations in conflict (c.f. Rogers 1985).

of therapeutic effectiveness irrespective of which theoretical approach was taken. This marked another turning point within the professions for, without alienating therapists using other approaches, Truax and Carkhuff had empirically supported the earlier controversial ideas of Rogers.

It would appear that the findings of Truax and Carkhuff were generally accepted by therapists, and it may be speculated that this was partly because it offered the opportunity for each therapist to continue to claim superiority over another's approach whilst blaming their own approaches' failings on the poor relationship formation of the specific therapist. Rogers had written an article entitled the "Necessary and Sufficient Conditions for Therapeutic Personality Change" in 1957, which had identified six conditions[5], almost exactly the same preconditions for therapeutic change as Truax and Carkhuff. In effect, the research of Truax and Carkhuff's supported at least the "necessary" part of his title. This left Rogers only the "sufficient" part of the assertion to prove, whilst others had the task of proving that their particular approach was the addition which provided the "sufficient" part of the equation. The competitiveness between individual approaches and their particular effectiveness in addressing specific psychological problems still flourished, (see Dryden and Feltham 1993) but generally a baseline for the establishment of a therapeutic relationship had been accepted.

The debate in regard to which approaches to therapy were the most effective continued with the behaviourists, psychodynamic therapists, dramatherapists, cognitive therapists, constructivists and developmentalists conducting their debates and offering anecdotal evidence of their success. In fact, very little research has been conducted to support any particular approach (c.f. Herr, 1976; Gellner, 1985).

---

[5]Rogers' six conditions were stated as: psychological contact, client incongruence, vulnerability or anxiety, counsellor congruence, the counselor experiencing unconditional positive regard, the counselor experiencing empathic understanding, and finally, the latter two conditions being communicated to the client at least minimally.
Truax and Carkhuff's three conditions address the main thrust of Rogers' six conditions.

The counselling and psychotherapeutic approaches popular in the 1960's, 70's and 80's fell largely into five categories:-

i. Person Centred Counselling which followed the ideas and prescribed practice of Carl Rogers.

ii. Behaviour Therapy which followed the operant conditioning principles outlined by B.F. Skinner (1953) and the adapted behavioural techniques which became known as "behavioural counseling" (c.f. Krumboltz and Thoresen, 1976).

iii. Cognitive Therapies, which included several different approaches such as Personal Construct Theory (Kelly, 1955), Cognitive Therapy (Beck, 1976) and Rational Emotive Therapy (Ellis, 1955) centre on the clients' cognitive systems, i.e. thoughts, beliefs, ideas, perceptions, and memory. All of these approaches accepted that cognitions were paramount in creating psychological disturbance, and thus the appropriate route for treatment.

iv. Gestalt Therapy focused on the whole person as an integrated system of thoughts, feelings and behaviours, with an accent on ventilating feelings as a main route to understanding "self". Much of the approach was based on the work of Fritz Perls (1969)

v. Psychodynamic approaches concentrated on the "analysis" of individuals with psychological difficulties. Whilst taking the abstract vehicle of the 'unconscious mind' as the source of the client's distress, it sought to enable clients to understand themselves through interpretations of previous significant relationships, i.e. parents and siblings, and other sources of data such as dreams.

Despite the fact that all of these approaches have a distinctive professional training base, they all accept the central Truax and Carkhuff hypothesis, and attempt to operate the core conditions as a precondition for effective therapy. It is not surprising then that Hepper (1989) reports that the recent trend on counselling courses is to teach the Truax and Carkhuff propositions of core conditions, and add

on, or integrate, specific theoretical approaches as the course proceeds. The five theoretical approaches described above appear to act as an umbrella to the new emerging techniques, and fund the current proliferation of counselling methods[6].

This point indicates that there is some coherence of approach, despite the therapeutic approaches having very disparate views. This is extremely important for this particular study for it is only possible to argue that there is something different or special about counselling training and its effect on participants if, in fact, "counselling" training can be identified as something that exists as a relatively uniform thing. It would be possible to investigate any one course and measure changes, but to extrapolate further requires some uniting concepts.

In 1975 another homogenising factor emerged with the publication of "The Skilled Helper". Egan, with a pragmatic interest in using any approach that was effective, attempted to bring some of the debate to a conclusion by suggesting an atheoretical model of problem solving which all counselling and psychotherapeutic approaches would fit. As a Roman Catholic Priest and a professor of Psychology, he propounded the wisdom of the core conditions, but had some scepticism that the insight they developed was enough for all clients to be helped "sufficiently". As an alternative to accepting Rogers' notion that the core conditions were sufficient to lead to therapeutic change, he introduced a problem solving model that would allow different approaches to be used for the clients' benefit. He suggested that all approaches would be augmented, and their deficiencies enhanced by operating complementarily within the model, rather than antagonistically competing with other methods.

Egan's model became quite popular in the 1980's, and is currently used as a base module in many United Kingdom training courses such as "Catholic Marriage Advice

---

[6]Karusa (1986) reported an estimated 400 different approaches to helping. Feltham (1995) speculates on 300 differing approaches.

and Counselling Service", "Relate", and many College and University Certificate, Diploma and Degree courses.

Egan's ideas, and with it his model, have developed over the two decades since his first book. Now in its fifth edition, "The Skilled Helper"[7] retains its atheoretical approach to counselling, but its emphasis has changed. In the first edition, Egan paid significant attention to the work of Rogers and the Truax and Carkhuff core conditions, but emphasised that, although developing insight, was important, clients needed a process to enable them to make meaningful changes within their lives.

The process he advocated was his four stage model, which focused on identifying problems and developing appropriate behavioural strategies for change. Sections of the book were also devoted to explaining the micro-skills of counselling and behavioural principles, and how they could be applied to counselling practice. By the second edition, Egan's emphasis had shifted slightly towards a simpler three stage and nine step model (see figure 1), with an accent on helping clients to plan futures, using challenging skills and behavioural orientated techniques such as force-field analysis (Lewin 1969).

His third edition emphasised helping clients identify their "preferred scenarios", and thus focused largely on goals. His fourth and fifth editions changed his model from a three stage circular model to three snail shaped segments, sub-divided into three further segments representing nine steps. These then funnel into an arrow labelled "Action leading to valued outcomes", denoting movement, which Egan calls the "action arrow". This radical change in shape of his visual representation of his model denotes his current emphasis on action at all stages of the process.

---

[7]Hill, Nutt and Jackson (1994) in their review of the counselling literature, sampled and measured the most commonly and widely cited texts. The results of their research confirms that Egan's "The Skilled Helper" is one of the most frequently cited and quoted text in regard to counselling approaches and techniques, and should be considered a classic text.

Figure 1 Egan's Skilled Helper Model (1994)

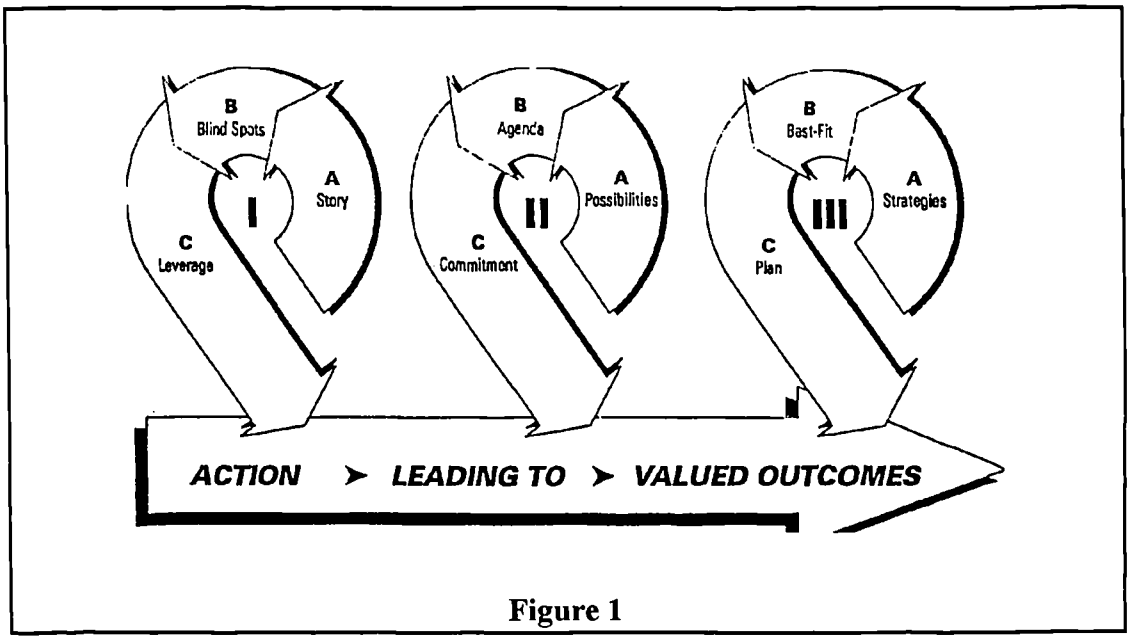

Figure 1

These changes underpin his rationale for the process to be seen as seamless, not divided into discreet stages and steps, but to flow fluently. The redesigned diagram of the model is intended to indicate the need to punctuate the verbal "therapeutic" process with frequent client action which, in turn, enhances the potential for client chosen and valued change. Within the changes across his five editions are some consistency and some changes. His point of contention with Rogers that clients need more than a relationship that enhances insight, and his preference for some active behavioural approach, is sustained. His firm stance of offering an atheoretic approach, and an emphasis on goals, remains consistent. Although his last two editions do not explicitly regurgitate an endorsement of Rogerian principles, they implicitly address them.

Perhaps Egan's greatest change from his 1975 edition is the movement away from a skills approach. His view is currently that counselling is concerned with changing outcomes for the client and that, although the relationship between counsellor and client is crucial, how it is arrived at is irrelevant. Whilst, at one time, he endorsed the movement towards micro-skills training (c.f. Carkhuff, 1969; Kagan, 1967; Ivey and Authier, 1971) his view is now that the teaching of counselling skills, which he

equates with high level communication skills, is best achieved as a separate activity removed from counsellor training. His view is that counselling is the process of enabling fruitful change, chosen freely by the client, rather than a set of communication skills attached to any particular theoretical approach. This is clearly in line with his thinking in relationship to an atheoretical model, but does set him apart from most of the other proponents of explicit skill and knowledge based approaches.

Currently, the Egan model remains popular as it offers opportunities for counselling to be taught as an integrated subject. For example, using Egan's model as a coordinating or integrating framework, the underlying and undisputed "necessary conditions of therapeutic personality change" can be taught, as can any module focusing on any particular approach. The effect of this is that "counselling" courses can be designed and delivered in such a way that the important principles and general process is taught, rather than any particular theoretical framework connected to a specific approach.

The importance of Egan's influence to this study is in its unifying effect on counselling training. Having argued that the core conditions are one unifying feature of counselling course content, it can also be argued that the Egan model features so prominently [8] in counselling training that it is a consistent factor available to measure participant change against.

In summary, it would appear that the accepted understanding of counselling has changed radically since the 15th century. This change has been consolidated by the writings of Rogers in the late 1930's and early 1940's. His operational definitions are largely accepted by professional counsellors operating from a variety of approaches, but reservations in regard to specific approach effectiveness are still debated between differing schools of thought. The empirical research of Truax and Carkhuff validated

---

[8]The British Association for Counselling currently have 27 recognised courses which potentially lead successful candidates to becoming accredited counsellors. Most of these courses teach the Egan Model. The British Psychological Society have 1 accredited counselling course and 3 at proposal stage, all of these teach the Egan Model.

much of Rogers' own research, and added support for his ideas. Together, Rogers and Truax and Carkhuff underlined a baseline position for counselling theory in relationship to the importance of the client counsellor relationship, or the "core conditions" as they are known. Egan has influenced both the practice and training of counsellors by offering an integrating framework for counsellors to work within, either eclectically or from a particular discipline or approach. Egan's work moves away from the methods and skills of individual therapeutic approaches and addresses the process of helping in terms of change outcome. It is suggested that this may be of help in uniting or complementing conflicting approaches under the term the ' counselling process'.

A contemporary review of the term "counselling"

As the types of counselling approaches increase, the exact meaning of counselling can become confused. Counselling is a term like "medicine" or "teaching". Of their nature they are multifaceted and, as such, simply add to the discourse rather than confine themselves to narrow definitions.

Although there are many definitions of counselling (c.f. Egan, 1975, 1982, 1986, 1990, 1994; Rogers 1957, 1961, 1969; Truax and Carkhuff 1967; Connor, Dexter and Wash 1982; Dexter and Wash, 1995; Nelson-Jones 1982; Todd and Bohart, 1988; Burnard 1989.) which differentiate or stress particular points central to counselling practice, most agree with the underlying philosophical foundations provided by Rogers (1942).

Some simple definitions appear to be limited due to their lack of specificity, and lack of differentiation. For example, Burnard (1989) preambles his definition of counselling by remarking:-

> *"We are all counsellors. Anyone who works in one of the health professions and comes into contact with people who are distressed in*

any way, whether psychologically, physically, spiritually or practically, offers counselling help". (p.1)

He goes on to delineate the process and aims of counselling as:-

"*The process of counselling may be defined as the means by which one person helps another clarify their life situation and to decide upon further lines of action....The aim of counselling must be to free the person being counselled to live more fully and such fuller living comes through action.*" (p.2)

This uncomplicated definition tends to simplify the aim and process of counselling but does not differentiate it from other styles or approaches to helping.

In an attempt to offer an all embracing definition for their members, the British Association for Counselling (1993) go much further than Burnard:-

"*The overall aim of counselling is to provide an opportunity for the client to work towards living in a more satisfying and resourceful way. The term "counselling" includes work with individuals, pairs or groups of people, often, but not always referred to as "clients". The objectives of particular counselling relationships will vary according to the clients' needs but may well be concerned with developmental issues, addressing and resolving specific problems, making decisions, coping with crisis, developing personal insight and knowledge working through feelings of inner conflict or improving relationships with others. The counsellor's role is to facilitate the client's work but in ways which respect the client's values, personal resources and capacity for self determination." (p.6)*

This definition offers greater precision of meaning in relation to what are the intended outcomes of counselling, and highlight some operational values. It can be seen from this definition that the valued outcome from the process of counselling is to empower the client, facilitate change, enable more effective problem management, and enhance the client's quality of life. During this process, it is speculated that, in the most favourable conditions, the client's values are not influenced, nor is there any therapist prescribed behaviour change. The counsellor mobilises this process and, like a catalyst, enables the process, without becoming part of it. The final sentence in the definition implicitly marks the need for the process to be underpinned by the philosophy of non directive counselling, but does not overtly direct the practitioner to any particular theoretical foundations. However in its attempt to remain flexible, and not prescribe method in any detail, it could be criticised for its vagueness.

Nelson-Jones (1982) focuses more specifically on the "core conditions" and summarises counselling as:-

> *"..first, as a helping relationship characterized by certain "core" counsellor offered conditions; second as a set of activities and methods; and third, as an area of special focus for the delivery of counselling services; namely, catering to the needs of the less disturbed". (p.1)*

Nelson-Jones' reference to *"core counsellor offered conditions"* is a specific reference to the work of Truax and Carkhuff (1967), and indicates a very precise and specific definition of not only what counselling should encompass, but what it should exclude.

These three definitions demonstrate the range of meanings that counselling addresses in modern literature. Despite this lack of consensus in relation to a definition, it is difficult to find any contemporary writers on counselling that do not refer to Truax

and Carkhuff's and Rogers' idea of the "core conditions"[9]. It is for this reason these concepts are selected for further exploration in this chapter. Furthermore, the core conditions are a central part of the learning programmes that the research subjects are required to study, therefore, it follows that if change results from counselling courses, it may be due, at least in part, to the study of these concepts. Thus, for the purpose of this study, the key elements in a definition of counselling will be that it follows a process avoiding advice, taking a non judgemental approach, establishes the core conditions within the therapeutic relationship, respects the principle of self determination, and uses counselling skills as the foundation of its work.

The core conditions and associated concepts

Empathy, Warmth and Genuineness were the three core conditions identified by Truax and Carkhuff (1967) as the pre-conditions which must exist for the client to benefit from any form of therapy or counselling. Rogers (1951, 1961) describes other essential counsellor attributes, i.e. non judgementalness, unconditional positive regard, and respect for self determination, which, he argues, enhance the process of therapeutic personality change. These are widely, although not universally, accepted as central concepts of counselling (Egan, 1994:107; Feltham, 1995:17)[10]. In regard to the latter, as all the participants were required to study these ideas as a part of their learning programme, they are also reviewed in this section.

---

[9]Rogers' paper of 1957 and Truax and Carkhuff's research in 1967 are now considered to be the classic texts on the core conditions of the therapeutic relationship (Hill, Nutt and Jackson, 1994).

[10]The importance of the relationship between client and therapist is well documented, the current generic term for this is "the working alliance". This, as a central requirement for therapeutic relationships, is acknowledged throughout the literature. (See Gelso & Carter, 1985, 1994; Highlen & Hill, 1984; Horvath & Symonds, 1991; Horvath & Greenberg, 1994.)

Empathy

Empathy is defined in most counselling texts as the listener's ability to thoroughly understand the client's world without contaminating that understanding with their own thoughts or feelings. Empathic listeners are said to be able to perceive the client's thoughts, feelings, behaviours and experiences "as if" they were one's own. Rogers (1990) described empathy as:-

> "*The ability of the therapist to perceive experiences and feelings accurately and sensitively, and to understand their meaning to the client during the moment to moment encounter of psychotherapy.....Accurate empathic understanding means that the therapist is completely at home in the universe of the client...It is a sensing of the client's inner world of private personal meanings as if it were your own, while never forgetting it is not yours...The ability and sensitivity required to communicate these inner meanings again to the client in a way that allows them to be "his" experiences are the other major part of accurate empathic understanding. To sense the client's fear, his confusion, his anger, or his rage as if it were a feeling you might have (but which you are currently not having) is the essence of the perceptive aspect of accurate empathy. To communicate this perception in a language attuned to the client, which allows him more clearly to sense and formulate his fear, confusion, rage or anger, is the essence of the communicative aspect of accurate empathy*". (p.15-16)

This would seem to represent a difficult task for any human being. There are four points which make it so. Firstly, this quality of understanding needs to be communicated effectively by the client either in the form of language, which in itself has its own limitations[11], or by non verbal messages which are open to

interpretation[12]. Secondly, the negotiation of accuracy is mediated by the motivation of the client to allow such intimacy with the counsellor. The relationship between the counsellor and client will be a significant variable in this latter respect. Intimacy requires a relationship of trust and which may not be in place immediately. This would rather point to empathy being a state that exists as a process rather than a moment to moment event.

Thirdly, if this special understanding is possible, and all these difficulties can be surmounted, there still remains the potential for contamination in regard to the cultural contextualisation of the client's experiences which may not instantly be available to the counsellor. For instance, the class, status, education, and race of the two people engaged in the interaction may have significant influence on the accuracy and depth of understanding between them. (cf Sue, 1992)

Finally, feelings, and their interpretations, represent a formidable barrier to understanding. Precise understanding would require very skilful negotiation between client and counsellor to ensure accuracy, and this would rather preclude the "*moment to moment*" immediacy that Rogers suggests is important. It could be argued that the counsellor has only his/her own perceptions of verbally labelled emotions to gauge the client's world. To elucidate further, it is only possible to understand what jealous, hateful or relaxed mean, in terms of one's own psychological and physiological state. An individual has no way of knowing the intensity, or in physiological terms, the degree of neurotransmitter chemical release that is currently occurring for another. It is only possible to approximate from observations, and be corrected by the other.

---

[11] Extended and elaborated code studied by Bernstein and many other sociologists, make the significant point that culture, social status, and ethnicity will have a profound effect on mutual understanding. Bandler and Grinder (1982) also make the point that "neuro-linguistic" compatability will have an important impact on meaningful communication between individuals. i.e. "I *see* your point of view" can be framed "I *hear* what you are saying, I'm in *touch* with your meaning, or I can *feel* your discomfort," or even "that *smells* fishy to me".

[12] The interpretation of body language and non verbal communication is the subject of continued study. (c.f. Argyle 1975, Siegman & Feldstein, 1987, Sue, 1990) The complex nuances and subtle variations of messages are determined by culture, ethnicity and specific societal influences, making universality of interpretation extremely difficult for the individual therapist.

This will invariably take time, and therefore cannot be, as Rogers suggests, an instant or spontaneous event.[13]

This does not logically mean that empathy cannot occur. It simply means that if, or when it does, it is an uncertain event. Neither party can be sure that a state of empathy has existed. This assertion is in regard to the inability of any person to be positive of what is occurring in the other's world. Clients, for their part, may simply be unable to communicate their complex worlds adequately to the counsellor, either verbally or non verbally, or they may withhold some private elements of their world from the counsellor, either consciously or unconsciously, deliberately or accidentally. Neither the client nor the counsellor can be absolutely certain. Huxley (1963), cited in Egan (1990), makes this latter point more succinctly:-

> *We live together, we act on, we react to, one another; but always in all circumstances we are alone.....Sensations, feelings, insights, fancies - all these are private and, except through symbols and second hand, incommunicable.* (p.123)

Egan (1990) takes a more pragmatic approach to empathy. He looks upon empathy as a developing understanding between two people. He acknowledges that negotiation of meaning is difficult and that empathy, as a way of being, is different from empathy as a skill. The latter approach is based on the development of skilful, and continuously closer approximations of understanding until some practical point of mutuality exists.

---

[13] Each client/individual will have their own way of constructing their own reality. Their labels for particular physiological events may be "learned" from other situations when other people verbalised and labelled their feelings in certain situations. The possibility that a precise uniformity of labelling occurs across wide ranging groups of people, in different places, with different cultures, and societies, is remote. The possibility of a counsellor being of exactly the same orientation, having had the same experiences and labelled them identically is even more remote. (c.f. Russell (1993) for a particularly lucid description of sexuality as a socially constructed label, and Spinnelli (1988) for a splendid elucidation of the "social construction of reality".)

> "*Empathic participation in the world of another person obviously admits of degree. As a helper, you must be able to enter clients' worlds deeply enough to understand their struggles with problem situations or their search for opportunities with enough depth to make your participation in problem management and opportunity development valid and substantial.*" (p.125)

To summarise, empathy may or may not be possible, but it would seem that its existence is always doubtful in any interaction. The existence of empathy rests largely on the ability of the two parties to willingly negotiate complete understanding. Many factors play a potential part in making this difficult, i.e. language, and its intrinsic potential for misinterpretation; cultural, educational, and individual incompatibilities; the motivation of the individual to communicate honestly and completely; and the accurate understanding of non verbal communication with its inherent cultural identity.

Participants on counselling courses are called upon to fully understand the concept of empathy, accept it as valuable, and practice it with each other and clients throughout the duration of the course. The student is encouraged to challenge their current ideas, attitudes and behaviours, accept new ideas, develop different attitudes to self and others, and to practice new skilled behaviours. This may be seen as an extensive influence which is a repeated process across many areas of study within counselling courses. The significance, or extent, of this influence may be one explanation for the impact counselling courses seem to have on participants, and which this study will seek to identify in more detail in later chapters.

Genuineness, congruence, transparency or authenticity

Genuineness, congruence, transparency or authenticity have all been used to refer to the helper's effective avoidance of posturing, playing a role, erecting a façade or a

barrier between the client and her/himself. In essence, it is the counsellor being "real", Rogers (1961) uses both genuineness and congruence interchangeably:-

> "*individuals whom we somehow trust because we sense they are being what they are, that we are dealing with the person himself, not with a polite or professional front.....he is exactly what he is, - not a façade, or a role, or a pretence.....It is when the therapist is fully and accurately aware of what he is experiencing at this moment in the relationship, that he is fully congruent.*"

> "*Congruence is the term we have used to indicate an accurate matching of experiencing and awareness....*" (p. 61)

Rogers gives the example of an infant to illustrate this idea:-

> "*If he is experiencing hunger at the physiological level and visceral level, then his awareness appears to match this experience, and his communication is also congruent with this experience. He is hungry and dissatisfied, and this is true of him at all levels.*"

Truax and Carkhuff (1967) point to lack of genuineness or authenticity as a source of client dissatisfaction and lack of effectiveness in therapy. They suggest that it is best defined by saying what it is not but, nonetheless, offer the following definition:-

> "*Genuineness implies most basically a direct personal encounter, a meeting on a person-to-person basis without defensiveness or a retreat into façades or roles, and so in this sense an openness to experience.*" (p. 32)

They go on to demonstrate how genuineness may be acquired in training situations, and offer the following as a statement of the route:-

"It involves the very difficult task of being quite intimately acquainted with ourselves, and of being able to recognize and accept, as well as respect, ourselves as a whole, containing both good and bad."

It is perhaps this direct link with training situations that indicates how demanding counselling training may be for participants. Each participant is called upon to understand the need for genuineness and, as Truax and Carkhuff underline, the logical pre-requisite of being genuine would be the ability to know "self"[14]. Although, in principle, not wishing to argue with the fundamental necessity for, or value of genuineness, there again seems to be some significant difficulties arising when the concept is critically analysed.

Firstly, is it possible to be completely genuine with clients whilst trying to establish a climate approximating the pre-requisite core condition of warmth?[15] Only, it would seem, if the individual can "genuinely" feel warm toward the client. Can the counsellor express genuine warmth when presented with clients disclosing manifestations of (any type of) behaviour, or even more trivially, when confronted with disfigurement, plain ugliness, or lack of charisma in their clients?

It would seem logical to assume this can only happen if warmth genuinely exists, or warmth is something in which participants can be trained. This has implications for this study in that participants need to be able to express warmth towards their clients but also this warmth must be genuine. For the sake of argument, if a participant is not warm, must he or she be trained to be warm. It would be logical to assume that this is the only way the core conditions can be manifested with certainty, or else each participant must be warm as a precondition of acceptance to counselling courses. If the former is the case, then being trained to be warm would be both a demanding

---

[14]This is a recurring theme within this study. Counselling and counselling training centres upon the development of self for both practitioners and clients. The practitioner is expected to be "self aware" , and the client has the responsibility for developing insight into self, personal growth, self actualization, self esteem, etcetera. Working on issues of self is the central aim of therapy. Self will therefore be referred to frequently, and is more thoroughly explored later in this thesis.

[15]This core condition is discussed fully in the next section.

task for the trainer, and indicate a significant personal change requirement for participants on counselling courses.[16]

To summarise this first argument, it could be said that genuine individuals deciding to become counsellors may have aversions to disfigurements (ugliness), a value orientation that finds certain behaviours abhorrent, and some desire to direct people to a value judged "better" place. These orientations will require to be abandoned in order for them to be genuine, and also warm and regarding of clients. This would seem to support the argument that counsellors in training are required to change to a prescribed set of behaviours and attitudes set down in the philosophical positions underpinning counselling practice.

Secondly, it could be argued that genuineness is an instrumental agent in the client's change. The client's perception that the counsellor is genuine will have the tendency to validate the counsellor's skilled responses, whether they are attitudinal, i.e. demonstrating warmth, positive regard, empathic statements, or challenges. Because the counsellor is perceived as genuine their responses are also perceived as genuine. This would suggest that the client may experience a powerful influence[17], in terms of feeling understood, valued, or encouraged to take a particular direction or course of action. Claims that therapy has the potential to be persuasive and powerful is now regularly acknowledged in the literature (Frank, 1961), and it follows that exploiting this influence would be a simple task, should the counsellor desire it.[18] Similarly, the counsellor will, in behavioural terms, be modelling genuineness and thus, if the client

---

[16]It will be argued in the section on counselling training that, in fact, training in all the core conditions does occur and is responsible for significant personal change in candidates. Also it will be shown that the particular courses investigated did, in fact, attempt to recruit participants that exhibited the core conditions or demonstrated potential to develop them.

[17]The assertion that counselling is an interpersonal social influence process was originally made by Strong (1968) and has had such little refute that it is now considered a classic paper (c.f. Hill, Nutt and Jackson, 1994).

[18]Many authors pursue this theme, stressing that for the unethical therapist, the exploitation of the client for the therapist's advantage is easily accomplished. (cf Masson 1985, Russell 1993.)

is susceptible to this influence, it is possible that the client will move towards becoming more genuine him/herself. The implication here is that the process of counselling has yet another powerful influence, which may be hidden from both the client and the counsellor.

Noting Bandura's (1969) assertion of the effects of modelled behaviour described within his social learning theory, it is necessary to acknowledge that clients may manifest a behaviour or behaviours that were first portrayed by the counsellor. Social learning theory would suggest that observed behaviour may be mimicked or learned by others in everyday interactions and experience. The likelihood of this occuring is enhanced by factors such as admiration or respect for the person exhibiting the behaviour. It can be seen then that counsellor behaviour, especially if the counsellor is in some way charismatic, may well be mimicked by the client. Thus, behaviour observed in the client may have been originally instigated or "modelled" for the client by the counsellor. This tends to suggest that there is potential for the process of counselling to be more directive than initially suspected or intentionally proposed . The value of clients' genuineness is not the issue here, the issue is whether it is an indicator of directiveness. For although there is an implied given that authenticity is necessarily a good thing, it could be argued that when it is "prescribed", i.e. it originates from the counsellor's value orientation, it is not desirable in the context of a process professing self determination[19]. Certainly this argument casts doubt upon the assertion that counselling pursues the value of being "non directive".

Rogers' philosophical mentor was Soren Kierkegaard, who supported the maxim: "*To be that self which one truly is*" . Underpinning this advice statement is a fundamental belief that if one can achieve this state, then the true person revealed will be a `good' person. This "faith" in the human being is informed from a belief state, not dissimilar to a religious belief, that human beings are fundamentally good.[20] However, implicit

---

[19]Self determination is explored later in this chapter.

[20] It is perhaps unsurprising that so much of Rogers' writing focuses on this absolute faith or trust in the person becoming a `good' person when one considers his earlier training was in theology. In some of his writings it would appear he wished to emanate William James and clearly differentialte between religion of

in this assertion, is an intrinsic assumption about human morality. Kalmthout (1995) went as far as describing Rogers' theory as "in its fundamental assumptions (has) a truly religious quality" (p.35). If one took a different view to Rogers it could be that to become truly what one is, may be encouraging change for the worse. It may, in this case, be preferable for counsellors to ask clients to see themselves without psychological "masks", and then to evaluate this revelation in relationship to "better" human values.

In a similar vein, Taylor (1991) suggests that individuals need to engage in a dialogue between self and others in order to see themselves clearly, and then more comfortably coexist with other human beings within the world and society. He suggests that the notion of authenticity is an ideal which needs to be recognised. By introducing the term dialogism, he reminds us that we can only exist in relation to others past and present.

Indeed he contends:-

> "*There is something self defeating in a mode of fulfilment that denies our ties to others*" (p.41)

If one agrees with this position, and applies it to counselling, it would suggest that counselling could be judged as an amoral occupation for taking such a value free stance. Also to adopt such a position may have a deleterious effect on others or society generally. Taylor's argument is essentially that directing people to authenticity and self fulfilment, is really only helpful if it takes the individual to a point of understanding self, which includes a heightened awareness of their values and morality. This in turn needs to be contexualised into their dialogue with others and society to prevent it becoming self defeating for them. The argument is that if the route to self fulfilment does not take account of significant others and society, e.g.

---

the person and the institution. Thorne (1990) suggests that Rogers' earlier experience of theology left "scars and wounds inflicted upon him by a perverse and primitive theology" (p. 396).

relationships are simply instrumental to self actualization, the ultimate result is a degeneration to selfishness without any intrinsic value for the individual.

Thus, genuineness is substantiated as having considerable effect on the client in relationship to potential influence; it has been demonstrated that genuineness and warmth are unlikely to be consistently congruent unless the counsellor is accepting of others' values; and that authenticity carries with it a moral aspect which may persuade one that counselling is either not as value free as superficial inspection might suggest, or that it should not be.

This study contends that students on counselling courses who are required to study both the operation and the value of authenticity, will inevitably have to investigate their own authenticity. It is suggested that this requirement of counselling courses can be cited as a particularly significant influence that would not normally be a prescribed part of any other academic course. This study sets out to investigate the outcome of such influence and attempts to measure some of the effects of counselling courses on participants in regard to these areas of study.

Non Possessive Warmth and Unconditional Positive Regard

The identification of the precise meaning of these terms is somewhat difficult. Some authors have used them synonymously, and others attempted to differentiate them. It would appear, in reviewing the literature, that authors tend to adapt the meaning of these concepts to underpin their own personal philosophy or manipulate them to fit in with their particular model or approach.

Rogers (1961) consistently describes unconditional positive regard in the same explanation as non-possessive warmth. Nelson-Jones (1982), having perhaps dismissed unconditional positive regard as an inconceivable impossibility for therapists, cites it only in relationship to mother and child. He then only reintroduces the concept as "*positive regard*" alongside warmth. Egan (1990), in a personal

interview, indicated that he found the concept difficult to accept, and preferred to talk of respect and the demonstration of respect. Ivey et al. (1989) connect the two concepts with empathy, and use the term positive regard in relationship to reflecting qualities back to the client. It is then, perhaps, useful to identify some of the difficulties in addressing these concepts, and to look at some of the potential motives for the blurring of clarity in these terms.

Unconditional Positive Regard

Building on the work of Fiedler (1950) and Standal (1954), Rogers (1961) first described the concept of unconditional positive regard thus:-

> "*...the therapist experiences a warm caring for the client - a caring which is not possessive, which demands no personal gratification. It is an atmosphere which simply demonstrates " I care"; not "I care for you if you behave thus and so"..... I have often used the term acceptance to describe this aspect of the therapeutic climate.*" (p.283)

Here we see Rogers' merging three concepts already being used in the practice of "client centred therapy". The idea of warmth from the therapist, the unconditional basis for that warmth, and also acceptance. Acceptance is used here to augment the description, but it has to be noted that acceptance is not the same as unconditional positive regard. Acceptance has a connotation of neutrality, i.e. I can tolerate or accept a person's behaviour; this does not mean I prize it, as unconditional positive regard implies.

Indeed Rogers goes on to develop this idea to include the "prizing" of the client's feelings irrespective of them being "good" or "bad". This then goes beyond an acceptance or tolerance of the client as a person. It could be assumed from Rogers' description that this unconditional positive regard is reserved for the client's feelings, and certainly some counsellors explain Rogers' view in this light. This enables the

more pragmatic counsellor to address the concept without appearing to condone anti-social or "bad" behaviour of the client. However, this is not precisely what Rogers meant.

"*By this I do not mean that he [the therapist] simply accept the client when he is behaving in certain ways. It means an outgoing positive feeling without reservation, without evaluations.*" (Ibid: p. 62)

Here he is specifically acknowledging the acceptance and prizing of the client's behaviour. Even in Rogers' own definition there appears to be a contradiction; he offers a stance which asserts no evaluation and yet addresses the idea with the use of terms such as "good" and "bad" behaviour. In defence of this position he may have simply used these terms to help the reader's understanding but, by introducing the terms, he demonstrates he has a concept of good and bad behaviour himself. This would indicate that Rogers does make moral judgements sometimes, and the illusion that he does not may be misleading. The student counsellor may be misled into believing that they need to suspend all of their moral judgements during counselling. Even without this being true to any great extent, the mere contemplation of viewing the behaviour of others without judgement may well have a significant impact on students' attitudes, behaviours and beliefs. Implicit in Rogers' writing is the belief that people have the ability of being "good", and his philosophy is one that prizes the person despite the behaviour, this does not mean that he would approve of some behaviours as the last quote may indicate. His meaning is clear on careful reading, however, this lack of clarity in his written word may be misconstrued by the naive student, and lead to the amoral behaviour of clients to be condoned by trainees.

Another difficult question is whether adopting a position of unconditional positive regard is possible or valuable. Rogers' idea of "*a fully functioning person*" is his description of a person who has potentiated his personal growth. The use of this term enables him to describe a person fully potentiated without having to label that end point as "good" or "bad". However, despite its attempt to avoid making a value

judgement, it does carry with it the implicit belief that all human beings are capable of becoming "good". In his writings there is the flavour of the evangelist, a fundamental belief that there is no innate evil, and if each infant was surrounded by the core conditions, i.e. they were cared for by real "genuine" people, in a climate of warm regard, empathically understood, and prized for their feelings and behaviours, they would evolve into the inherently good person.

Taking Rogers' hypothesis to its furthest end, does he mean that if society accepts unconditionally any behaviour an individual manifests, and also prizes them for it, that each individual in society will develop into a "fully functioning" person? Would society's "problem behaviour" exist no longer? Without being too critical of this idea, the variables appear somewhat difficult to control. Although it can be argued that extinction of non reinforced behaviour can be rapidly reversed in controlled conditions, these conditions would be hard to replicate in today's society, and within a person's cultural reality.

If society is to accept any behaviour and prize it, where would society's values stem from? Some may think this naïve but, from a behaviourist's view, (Rogers most severe critics) this position is feasible. If a whole generation of people became "fully functioning" then the behaviour modelled to future generations would, in behavioural terms, become the "normal" learned behaviour. The difficulty then arises from the task of producing the environment which will establish "fully functioning" people. If we adopt a Rogerian view, and simply take one case at a time, then the task is a great one, for it cannot easily be seen how, in periodic sessions with a client, the influences of peers, significant others and society in general can be reversed. In perhaps the most severe cases of "bad" behaviour which may have formative roots in childhood behaviour, can the application of unconditional regard by a single therapist reverse this ingrained process. The practical application of the idea appears to be seriously flawed.

The behaviourist view of human potential is one of reinforcement of behaviour by either aversive or rewarding consequences of behaviour (c.f. Skinner 1953). In behavioural terms, the counsellor must become a powerful reinforcement for "good" behaviour to overcome the schedule of reinforcement that has naturally evolved in the client's lifetime. Even if Rogers' hypothesis is correct, would it not be logical to assume that reversing the lifetime process of acquiring behaviours would take at least another lifetime to reverse, unless the individual's cultural environment could be precisely and clinically controlled.

Perhaps the most severe criticism to be levelled at the idea of unconditional positive regard, is the one asserting that to prize behaviour is at the very least condoning it and, at worst, reinforcing it. This leaves only five logical explanations for believing that unconditional positive regard is helpful to clients in counselling. These are:-

1.) Counsellors only take clients that are already "good" people that can have that "goodness" enhanced.

2.) Counsellors must operate some judgement as to the proposed outcome of change and influence this throughout the counselling process.

3.) Counsellors disassociate the client as a person from their behaviour. This would give freedom to the counsellor to respond congruently to the behaviours from their own value orientation, whilst still maintaining unconditional regard for the person.

4.) Counsellors begin by operating on a basis of unconditional positive regard, which changes to conditional positive regard in the light of relevant disclosure.

5.) Combinations of all of the above.

If these conclusions are correct it may explain some of the other interpretations of unconditional positive regard in the literature. For example, Egan's preference for the term "respect" allows the counsellor more scope to use their personal judgement of a client's behaviour, whilst still holding a neutral position in regard to their client's values. Egan (1994) has this explanation:-

> "*Your manner should indicate that you care in a down-to-earth, non-sentimental way. Respect is both gracious and tough minded.*" (p. 54)

> "*Challenge clients to clarify their values and to make reasonable choices based on them. Be wary of using challenging, even indirectly, to force clients to accept your values.*" (p.195)

Here Egan takes a very different view from Rogers. Indeed he begins to take a much more pragmatic view of interactions with clients. Whilst acknowledging the need to accept clients' values and not to indiscriminately influence them, he also adds the dimension of counsellor judgement. The concept of "reasonable choices" and "down to earth" represent movement away from unconditional acceptance, and toward a wider view of acknowledging differences in counsellor and client values, and the need to challenge client's choices.

Ivey et al. (1987) acknowledge Rogers' position on unconditional positive regard, but choose to advocate "positive regard". The translation of this concept then takes on a much more directive stance in regard to reflecting positive attributes back to the client. Ironically the authors use some of Rogers' dialogue with a client to emphasise that Rogers selectively attends to positive aspects of the client's verbalisation and behaviour.

> "*In its most simple form positive regard may be defined as selective attention to positive aspects of client verbalization and behaviour.*" (p. 105)

Although this does not necessarily imply that counsellors should ignore negative aspects of their client's feelings, experiences or behaviours, it does strongly point to counsellors using some evaluative process in which they choose "qualities" to reflect back to the client, presumably from the counsellor's value system.

This tends to support that there is, even in client centred counselling, some evaluative process and selection of material that may subliminally direct the client to the established value orientation of the counsellor. This would considerably undermine Rogers' position of offering unconditional positive regard even in his own practice.

Corey (1990) appears to accept Rogers' proposal in essence but takes the third logical approach (enumerated above), and discriminate between the person and his behaviour in accomplishing unconditional positive regard:-

> "*According to this viewpoint.....caring that is unconditional and that is not contaminated by evaluation or judgement....group leaders value and accept members without placing stipulations and expectations on this acceptance. ....Acceptance however, is not to be confused with approval; therapists can accept and value their clients as separate persons, with a right to their separateness, without necessarily approving of some of their behaviour.*" (p.291)

Although clarifying some of the issues surrounding unconditional positive regard, it does not help to separate out what non possessive warmth means. There is undoubtedly some connection between the two concepts, for it would be inconceivable to imagine someone able to adopt a position of non possessive warmth without having at least some capacity for positive regard. Clearly, in terms of this research, this raises some issues for counselling training. To produce an ethical and competent counsellor, the trainee must become aware of their own values and this in turn will require the prescription of self awareness. The ethics of such practice will be debated in subsequent chapters.

Non Possessive Warmth

Warmth is itself difficult to define without contrasting it with coldness. Objective, logical and calculating individuals more concerned with fact than emotion are often perceived as cold. However, counsellors may need to have just such qualities in order to see the client's world without becoming subjectively engaged in it, and losing their effectiveness. To be immersed in the often highly emotional world of the client, and not to be personally touched by it, is necessary for effective operation. Thus it would appear to require the ability to stand back objectively and perceive rationally what is going on, rather than be emotionally entwined. This latter description would perhaps describe a cold rather than a warm person. So how can these two dimensions be reconciled? Firstly, it is important to look at what the literature describes in terms of necessary qualities for non possessive warmth. Truax and Carkhuff (1967) cite a range of authors whose central ideas on demonstrating warmth add some clarity. Rotter (1974) stresses the demonstration of warmth in encouraging clients to find ways of demonstrating "*concern and interest*". Wolpe (1958) suggests "*the therapist is trying to appear sympathetic....completely non moralising*". Sullivan (1954) exemplifies the approach as being able to ask the question "*Well I'm supposed to think badly of you because of that?*". This is seen as a way of demonstrating to the client that, despite the obvious derogatory conclusion the client has assumed, the self revelation may not necessarily receive a negative evaluation from the therapist. Slavson (1956) writes of non possessive warmth in relationship to "*support rather than hostility and destructiveness*", and White (1948) suggest that therapists should be "*interested and friendly*".

More recently Egan (1994) cites Gasda (1973) as more specific in describing warmth as a range of non verbal skills:-

> "*as the physical expression of understanding and caring. As such it is ordinarily communicated non-verbally through gestures, postures, tone of voice, touch and facial expressions.*"

Egan, however, goes on to warn that to avoid the danger of misinterpretation of this warmth to clients:-

> "*Effective counsellors....gear their expression of warmth to the needs of the client and not to their own need to either express or withhold warmth. Helpers should be friendly, recognising that the warmth that characterizes close friendships is not the same as the facilitative warmth of the helping relationships.*" (p.54)

Rogers focuses on the particular aspect of "non possessiveness" and "warmth" more definitively, but conflates the two ideas to illustrate his definition of unconditional positive regard. However, his view of the two concepts may be helpful in obtaining some degree of increased clarity.

> "*When the therapist is experiencing a warm, positive and acceptant attitude toward what is the client, this facilitates change. It involves the therapist's genuine willingness for the client to be whatever feeling is going on for him at that moment.....it means the therapist cares for the client, in a non possessive way.*" (p.62)

Earlier, Rogers explained his meaning of acceptance, and this too seems to link with his idea of non possessive warmth:-

> "*By acceptance I mean a warm regard for him (the client) as a person of unconditional self worth....It means a respect and a liking of him as a separate person, a willingness for him to possess his own feelings in his own way.*" (p.34)[21]

---

[21] In Rogers' description the essence is more of an attitude or approach rather than a skill. He does not describe how this attitude is communicated to the client, but one may assume that Egan's specific skill would not be incongruent to Rogers' approach.

Perhaps the central thrust of this description is the absence of any investment in the client having any pre specified feelings or attitudes about anything, and there is no directiveness on behalf of the counsellor to expect or prize any positive feeling towards him/her. The counsellor is able to express warm regard toward the client without the constraint of reciprocity. The authentic counsellor is not dependent on the client for self worth or positive regard and therefore can allow the client to be open and honest in the feelings he has for the counsellor.

This is sharply differentiated from possessive warmth often found in relationships of friendships or in loving relationships where there is a requirement for a reciprocal relationship to exist. (cf. Duck and Pond 1989) This lack of expectation on behalf of the counsellor allows the client more freedom to be authentic in his relationship to the counsellor. The warmth felt by the client is, however, expected to encourage feelings of trust and safety, and thus further the purpose of genuine disclosure. Clearly then, trainee counsellors who are required to genuinely adopt this attitude may be affected, not only in their professional practice, but in their general view of the world.[22]

Warmth is an issue that often bewilders students on counselling courses. The same non verbal behaviours that are used to communicate warmth in close personal relationships and friendships are required to be differentiated in some way when used in helping relationships. The person studying some of these texts may find some difficulty in understanding exactly what the authors mean or how an idea like "non possessive warmth" can be achieved. Both Egan and Rogers suggest that the helper should have no personal motive for communicating warmth, other than to facilitate the helping process. However, it can be envisaged that both counsellors and clients may have some difficulties operationalising this principle on occasions. It may be postulated that clients finding themselves listened to empathically; addressed with unconditional positive regard; and responded to positively and warmly, irrespective of their disclosures, may find this situation confusing. It may be argued that clients who disclose, for example, foolishness, criminality, selfishness or anti-social

[22]This view is confirmed by some of the attitude measurement scales discussed in later chapters.

behaviour and so on, and meet these responses, may be forgiven for believing that the counsellor has more than a professional interest in them. The point here is that students on counselling courses exploring some of the concepts of counselling theory, may find the operation of them very difficult in their everyday lives. The expectation for students to explore the application of warmth with peers, and clients may involve them in exploring personal and professional relationships in a totally different way than they would have had they not elected to study counselling. It is therefore argued that this is a specific demand made of counselling courses' participants which is unlikely to be part of any other course.

Non Judgemental Approach

This penultimate tenet of counselling theory to be reviewed is once again threaded through the literature in connection to concepts already described. The idea of a non judgemental approach is connected to the ability to be warm and to adopt positions approximating unconditional positive regard. However, the idea is reviewed separately because it would appear that it often substitutes for the absolute condition of unconditional positive regard and non possessive warmth.

The concept of non judgementalness can be see as a value orientation for practitioners, an exemplar of good practice, and also a divisive measure to seduce clients to engage in an intimate climate of self disclosure to further the purpose of counselling.[23]

Firstly, as a value orientation, it serves to advise counsellors that the client, has as a right or entitlement, his/her own view of the world, their own behaviour within it, and their choices for their own self determined changes. To illustrate this it may be argued it is unreasonable and outside of the framework of the therapeutic, to debate or discuss the merits or deficiencies of holding particular viewpoints about issues

[23] The requirement to adopt this philosophy for both counsellor and clients is directly related to the underpinning existentialist beliefs that are fostered in counselling practice (see Feltham, 1995: 115-133). The ethics of such fundamental beliefs are central to this thesis and are discussed more fully in Chapter Two.

currently problematic or central to the clients problem. For instance, the client who is currently considering an abortion; reducing their alcohol intake; giving up smoking; using drugs; taking out private health insurance; sending their children to private school, etcetera, will all have a value perspective for both the client and the counsellor. It would not be of particular relevance or serve a therapeutic end for the counsellor to make known their view on the subject. Most counsellors would probably have no difficulty seeing this as logical if they were pursuing a non directive approach. However, this does not amount to unconditional positive regard or non possessive warmth. The absence of judgement is a neutral stance to adopt not, as Rogers suggests, an affirming or prizing of the client's values. This adoption of a non judgemental approach is therefore a half way house for the therapist, one which allows him/her to proceed with a client towards some degree of self-determination without having to either condone or challenge the client's perspective. This approach appears to be the safe moral ground for most, but breaks down when the value ascribed to by the client is diametrically opposed to the one adopted by the counsellor, especially in situations when the course of action, or the value attached to such ideas, are extreme, counter cultural or in some way threatening to the value integrity of the counsellor. An example of this might be the client who reveals that they are intent on committing murder, rape or some act that contradicts the "norm" of legal or ethical behaviour. In these instances, the counsellor may be forced to resort to an evaluative stance based on their own value orientation in deciding whether they can continue to be non-judgemental, or indeed whether they must act independently to prevent the exploitation or endangerment of other people (c.f. Bond, 1993; BAC Code of Ethics, 1992). Counsellors who purport to address the qualities of respect and caring for the human individual would be identifying a conflict of interest if they were confronted with a choice of encouraging self determination and protection of the life or liberty of another human being. It is theoretically possible to dispute responsibility for client actions on the grounds that without the conditions of intimate disclosure, they would not be forearmed with the knowledge of such intent, but this serves little logical argument in terms of the contradiction of acting upon one's values in such situations.

The second, more contentious, view of non-judgementalness takes the rationale that, when adopting this approach, it will have the effect of seducing the client into honest self disclosure. As a device, it precludes the need for the client to fabricate or try to deceive the counsellor, as the counsellor will adopt a neutrality of evaluation in each subsequent disclosure. The counsellor adopting this approach does not respond in any moralising way to what the client discloses, so the client learns that it is his responsibility to evaluate who and what he is and does. The counsellor simply becomes a passive receiver of the person's disclosure, so to lie, elaborate or deceive is to do so to one's self. The latter position adopts a pragmatic view rather than a moral one. It is not adopted from any philosophical value orientation, but simply from the practical position that it is likely to further the aims of counselling.

There is a third possible outcome of such absence of judgement, which is that the client will, in fact, self-delude, and that the counsellor might collude in such delusion. This would occur in contrast to the more overtly moral and prescriptive therapies which might analyse disclosures as fantasy [Russell:1996].

Egan (1994) appears to adopt a position somewhere between the first two proposed ideas:-

> "*Suspend critical judgement. You are there to help clients, not to judge them. Nor are you there to shove your values down their throats. You are there, however, to help them identify, explore, and review the consequences of the values they have adopted.*" (p.53)

Presumably from this statement it is possible to avoid judgement, but to point to consequences of actions, including what those actions will initiate in the counsellor.

The possible implications for the student counsellor may not be immediately obvious, however, there are some possible reactions worth exploring. Students studying "self" will attempt to identify their own values, beliefs and ideas in order to be genuine, and

they will be encouraged to develop acceptance of others. As/if it becomes clearer what their values are, and as/if the student becomes more empathic, the more conscious the student may become to any value orientation conflicts between him/herself and the client. This heightened awareness, although difficult to predict in terms of any specific outcome, may be seen as creating a powerful state of dissonance.[24]

The concept of self determination

The final philosophical belief underpinning counselling theory is self determination. Although few authors write specifically about it[25], it is a condition connected to respect and unconditional positive regard. The belief that each client has an unalienable right to choose which direction he wants to go; to select goals from his/her own value orientation, and to determine behaviours for him/herself is strongly held in counselling circles. Rogers' whole basis for "client centred therapy" is built on the principle of self determination. The central precept of counselling and perhaps, as we will see later, the cardinal difference between counselling and psychotherapy, hinges on this concept. The preferred stance of the counsellor is one of an egalitarian relationship; one which asserts the position that the client is as able to solve problems and gain insight into themselves as the counsellor. This differs slightly in psychotherapy, where the therapist may suggest treatment programmes and regimes from their particular theoretical framework, from which the client will work.

---

[24] Dissonance is taken to be the state created when there is tension between two or more possible thoughts, ideas, behaviours or emotions. For example a mother may be in a state of dissonance when a child leaves home, for although she may wish independence for her child she has also may have emotions connected with loss. Happy for someone and sad for self is a common phenomenon which illustrates this state of dissonance. Festinger (1957) used the term "cognitive dissonance" to describe what he believed to be a significant motivational force in human behaviour. He argues that when a thought or belief is incongruent to behaviour or visa versa, dissonance is created. This dissonance or discomfort is such that the individual is motivated to change either the belief or behaviour to achieve consonance. This theme will be taken up again in more detail in later chapters.

[25] Feltham (1995) whilst acknowledging that BAC 's ethical code highly regards the concept of client "self determination", he alsopoints to the lack of critical examination the literature extends to an individual's ability to exert it.

Many writers tackle the issue of self determination from different viewpoints. Before looking in detail at what is meant by self determination it may be useful to look at some of the theoretical positions that will influence the possibility for it to occur. Bandura (1969), from the orientation of social learning theory, talks about "self efficacy". This is the state of mind of the subject in regard to their perceived ability to achieve goals or behaviours. The ability to learn new behaviours is related to the belief of the subject in his/her ability. In counselling theory, the counsellor's "confidence" in the client's ability to solve their own problems, and choose their goals, is thus likely to influence the client's self efficacy. In Bandura's terms, counselling, and particularly the counsellor's attitudes expressed in behaviours, will have a significant influence on clients. Supporting this point from another perspective, Rotter (1974) describes two types of individuals which he describes as having high internal locus of control or high external locus of control. The former is characterised as the type of person who has a belief that they have more control over their destiny than the latter who believes that external events, situations and the general environment are a stronger determinant of their fate. It could be argued that the aim of the counsellor is to feed back to the client their strengths and abilities using "positive regard" in order to "persuade" them from believing that they are at the mercy of external events. The counsellor, in this pose, would be seeking to enable the increase of internal locus of control in their clients.

Seligman (1975) described a behaviourally conditioned state of apathy in human beings as "learned helplessness".[26] This state is induced in the individual by `learning' that no actions manifested by them create any significant difference to a desired outcome. A depressed mood and a state of apathy results. Psychotherapeutic

---

[26] Seligman's experiments were conducted using dogs in an electrified box. The dogs were repeatedly shocked, causing the dogs to react with escape behaviour. The dogs were not allowed to escape and the electric shock continued randomly. The dog , according to Seligman , "learns", or is conditioned to believe, that no behaviour exhibited by them influences the outcome. Indeed, in the experiments, the subjects were rendered so passive over time that once given their freedom they had lost motivation to escape. The hypothesis transposed to humans is, therefore, that when human beings find themselves in situations where they are ineffective in affecting outcomes, and this situation is frequently repeated, a state of hopelessness and helplessness occurs which may in some cases explain the clinical diagnosis of intractable reactive depression.

programmes for depressive people will take as a fundamental principle that the individual must learn to take control of their life. This is often focused on limiting or eradicating self defeating thoughts in cognitive therapy (c.f. Beck 1976); increasing "positive self talk" as a measure to increase self worth (c.f. Rowe 1983); restore belief in self efficacy (c.f.Bandura 1969); and establish greater "internal locus of control" (c.f. Rotter 1974). All these approaches, although from different theoretical origins, have a single similar theme. They enable or persuade clients to have more confidence in themselves and begin to take decisions for their future. The "humanists" such as Abraham Maslow and Carl Rogers led the field in the psychologies of the 50's, 60's, and 70's through their belief in human potential and the individual's power to determine their own future. Maslow's (1970) idea of the self actualising individual, and Rogers' (1961) fully functioning person are both powerful ideas that have influenced the practice of counselling as a vehicle for maximising individual potential and models of self determination. Thus, from many theoretical aspects, the proposition of the individual retaining self determination is a strong theme in counselling.

The reality of self determination as an achievable objective is perhaps more debatable. Although within the practice of counselling it has become a valued aim, in practice it could be argued that the evidence for its existence is scarce. To elucidate further, it can be seen that to maintain self determination, the client would have to be offered unconditional regard; be resistant or immune from the influence of the therapist; and fully understand and choose their own goals and behaviour. In the light of previous arguments, it would appear that all of these conditions are unlikely. Unconditional positive regard is likely to be positive regard from the counsellor's own value orientation; to be resistant or immune from the influence of the counsellor is hardly what most clients seek a counsellor for, nor would their awareness of the implications of influence prepare them for resistance; and if self awareness is to be achieved through the counsellor's most often chosen strategy - empathy, then the difficulties highlighted earlier make this also a somewhat unlikely proposition.

Taking a less absolute approach to this issue, it is quite possible to see self determination as a matter of degree rather than an unequivocal state. From the arguments presented so far, it would seem that counsellors probably do influence client outcomes to some extent, in either their intentional or unintentional interventions in the world of another person. This does not mean that the notion of self determination has to be rejected. In some ways, it may be viewed in the same way as the other core conditions. The concept is powerful and designed from an altruistic perspective, yet it may be impossible, and even undesirable, to achieve it in pure form. An acknowledgement of the practical difficulties, and an alertness to them, may be a better position for counsellors to adopt.

It can be argued that encouraging self determination is a somewhat self indulgent approach, and denies the existence of the greater aspects of "self" within a society. The individual, at some point, may need to be reminded of the cost and consequences of reaching their goals. It is possible that in the process of striving for and attaining one's own fulfilment, others and society can be damaged. For example, individuals who express their "smoking behaviour" may deny other individuals, in their presence, their right to a smoke free environment. Taking a more global perspective, the individualistic society based on consumerism may be encouraged to possess such 20th. century paraphenalia as the motor car, at the expense of the damage to the environment that others have to live in. Every action has some kind of reaction, and one person's freedom may, as a reaction, create another's imprisonment. Over the past few decades in this country, the individual has been encouraged to "look after themselves", to be less dependent on the state. Specific examples of this phenomenon are not hard to identify, privatisation of health care, education, and pensions are all pointers to the gradual withdrawal of central government's provision to the average person, and a trend for individuals to provide for themselves. This general attitude tends to have the effect of enhancing individuals' idea of self identity, and individualism at the cost of a more moral awareness of the common well being of the collective society. Taylor (1991) writes:-

"..."*the culture of narcissism*" *the spread of an outlook that makes self-fulfilment the major value in life and that seems to recognize few external moral demands or serious commitment to others*". (p.55)

If some of these ideas and arguments were applied to the practice of counselling and its doctrine of self determination, then it is possible to see it as an amoral or an antisocial activity. Taylor goes on to argue that, in fact, self fulfilment in itself is not a bad thing, and that its pursuit does not have to mean the dereliction of responsibility for the collective good, however, it would appear that without a serious recognition of the possibility of narcissistic values being an outcome of counselling's self determining approach, serious erosion of human collective values could result.

In a similar vein, political abrogation of responsibility for its citizens by a doctrine of individualism could be inadvertently supported through the advancement of counselling programmes. The strong belief that the individual is responsible for all eventualities may deny appropriate resources for the more necessary practical realities of modern problematics. For example, unemployment, HIV and AIDS are three serious problems within society.

If it is possible to convince the average person that they are responsible entirely for their situation, and that counselling is the panacea to enable people to marshall their resources and take self responsibility,[27] then it may also be used as a device for maintaining the status quo, and enabling those actually responsible for social conditions and resourcing medical research to avoid their absolute responsibilities. If social problems can be consummately addressed by engaging counsellors and counselling programmes instead of by other means, then this may signal that counselling has become another "*opium of the masses*". Counselling in this context could therefore be labelled amoral as it takes the virtue of "unconditional positive

[27]This is a theme that is pursued eloquently by David Smail (1987).

regard" and of "self determination" without reference to the wider view of society's needs or the effect self fulfilment for one person will have on another.

In consideration of this latter position, it should be made clear that the position of counsellors can be attacked from either direction. If counselling takes the position of non directiveness and an amoral approach it may be damned for colluding in an individualist society that may be damaging to the collective good. On the other hand, the counselling approach that "selectively" attends and responds to the client from the value orientation of the counsellor could equally be attacked for perpetuating a biased approach from whatever position the counsellor holds. Equally this latter position may contend that, as counsellors are largely recruited from the educated, white middle class, this situation offers simply another agency of social control, supporting the status quo and perpetuating the trend towards an individualist society. Taking these views into account, it is hard to assert that the practice of counselling is or should be "value free". The principle of self determination in counselling practice is therefore an ideal that may well be fatally flawed, eventhough on face value scrutiny it would appear to be a good thing.

In relationship to student counsellors and this study, it will be argued that there is a likelihood that students will study the concept of self determination, and recognise it as a "good" thing. However, in the light of this discussion, it may be argued that there is another view of counselling in a wider context that needs addressing in order for students to appreciate a full understanding of the implications of counselling in society.

In reviewing the whole of the last section on core conditions, it can be seen that their study is somewhat complex. Individuals who wish to attempt to understand these concepts fully, and attain a level of skill in the practice of counselling, have a difficult task. As a precondition to becoming a counsellor, it would appear that the student is required to attend to several issues. It would seem they need to develop

self awareness in order to be genuine; engage with clients in order to understand them intimately; offer acceptance without judgement; respect the clients right to self determination ; and be aware of one's own prejudices and discard them. In addition, the student has to develop these attributes and attitudes irrespective of any conflicting client values or behaviours that they may encounter. It is not difficult to imagine that this process calls for a degree of self awareness and self discipline not required of many other educational pursuits, and thus points towards the studying of counselling as a demanding activity. With this in mind, it is not difficult to see how counselling courses may have powerful and pervasive influence upon a participant, and it was with this in mind that this study began to investigate the exact effects of such courses.

Helping, counselling and psychotherapy

The final aim of this chapter is to differentiate between psychotherapy and counselling. This is necessary to boundary the discussion which follows in subsequent chapters. As only counselling courses were studied, it is necessary to confine discussion to counselling and differentiate it in some way from the study of other helping styles and psychotherapy.

Differentiating helping styles and counselling

To inform the debate further, it is important to acknowledge that counselling is not an easy term to define even when differentiated from other forms of helping. It should be noted that many texts use the terms counselling and psychotherapy inter-dependently. For example, Rogers (1942) entitles his work "Counselling and Psychotherapy", and Brammer and Shostrum (1968) approach counselling via a text called 'Therapeutic Psychology'. A debate concerning the differences between helping, counselling and psychotherapy had been aired over many years. Ironically, although Egan (1977, 1982, 1986, 1990, 1994) writes extensively about the practice

of helping, he does not assert that his writings relate to any professional practice specifically labelled "counselling". He rather stands aside from the debate in terms of what is psychotherapy, counselling, counselling psychology, and simply writes about helping and problem solving. Although he asserts his model of problem solving is atheoretical and consequently can be used by any group of professionals with their particular professional skills, his approach is ascribed to counselling, and it appeals to counsellors because he commends the fundamental principles adhered to by them. To elucidate, although he stands back from the label "counselling", he espouses client self determination, acknowledges the qualities of empathy, warmth and genuineness, and recommends a non judgemental approach. Although these ideas are synonymous with counselling, they conflict with other helping styles such as advice, guidance, befriending, and psychotherapy.

Russell, Dexter and Bond (1992) recorded the current views of practitioners in order to delineate some of the overlaps and discrete areas between the helping styles of advising, guiding, befriending, counselling and the use of "counselling skills".

> "*Counselling differs from all the other activities in its accent upon the internal world of the client and its openness in terms of range... Counselling more than any of the other activities is involved with the client's overall well being as perceived by the client, i.e. the counsellor is not confined to any particular area of the client's life, therefore a counsellor may be discussing the graphic details of a client's sexuality in one session and the client's frustration at being inept at tennis in the next.*" (p.6)

This description clearly differentiates counselling from advice, guidance and befriending by its range, and depth of problems that it will accept.

Befriending is seen as less structured, more flexible, non professionalised, and without a preoccupation with client change. It is also differentiated from other forms of

helping by its lack of intentionality, and its eclecticism which may randomly include guidance, advice and direct action on behalf of the befriended. Guidance was identified as being different to counselling because it has a specific and limited range of issues that it addresses and it uses a process utilising professional assessment, advocacy, information and suggestion.

Finally, advice giving is delineated from counselling in its specific focus upon the problematic. The process of generating information, resources, and suggested action plans is significantly different to reflecting upon the client's issues, developing insights and exploring full functioning.

The authors clearly distinguish between the whole process of counselling and the use of counselling skills, which they state are the micro-skills used for the purpose of counselling. Within this distinction is the assertion that identical skills can be used for purposes other than counselling. For instance, identical skills can be used within befriending, advice giving, or guiding but, when this is the case, they are not counselling skills but communication skills. It would follow then that the title "counselling" in "counselling skills" is determined because they are used with an associated theory or philosophy.

So although it is clear that helping styles overlap, they also have some tangible and discernible differences. This holds not only for the philosophical underpinnings but it also has some practical implications. Clearly, advice and guidance have a more proactive aspect to them in offering information and suggestion that may be helpful to the client. Befriending, on the other hand, does not preclude taking action and doing for the client, whereas counselling practitioners insist on the client acting for his/herself and being largely non-directive.

Differentiating psychotherapy and counselling

The terms counselling and psychotherapy are often used indiscriminately and often interchangeably. Although there may be some merging between the two terms, it is hoped that some clarity can be achieved. Ironically, it is interesting to note that Brian Thorne (1984) speculates that Rogers coined the term "counselling" to avoid the medical monopoly in the practice of psychotherapy, and the consequent politics of that debate. Yet still, psychotherapy and counselling continue to be difficult to separate, and the confusion is further confounded by practitioners who cannot seem to agree.

Nelson-Jones (1982), for example, suggests there is no distinction between counselling and psychotherapy, but distinguishes between counselling and counselling psychology by adding that the latter incorporates psychological education and consultancy. If we are to accept Nelson Jones' definition cited at the beginning of the chapter, we must also accept his implicit limitation that counselling "*caters for the less disturbed*". Rogers (1951), however, takes an alternative view, suggesting that a wider range of clients, including the more disturbed clients, may be helped by counselling. He takes the view that counselling or "client centred therapy" may be used for a whole range of clients:-

> "*From the mildly misbehaving child to the psychotic adult and from the person who gains some help in two interviews to the individual who undergoes an extensive reorganization of personality in one hundred and fifty interviews*". (p.11)

Despite this fusion in some authors' minds, there do seem to be some distinct differences. The psychotherapist is largely seen to offer a less equitable relationship with the client than the counsellor. Operating from a precise theoretical framework and from professionally informed hypotheses, they will offer explanations of behaviours, dreams, thoughts and emotions, and prescribe programmes and activities to bring about "desired" change in the client. This is a subtle, yet significant, shift

from the counsellor's premise of non directiveness and client self determination. The connotation of the word "psychotherapy" implies treatment and, as such, is conventionally construed as someone actively taking a superordinate position to direct the subordinate. This is most often seen in doctor/patient relationships, the former having more knowledge and taking a prescribing role. This would be antithetical to the counselling practitioner. However it could be argued that the treatment engaged in counselling is only "facilitated" by the counsellor, and the actual treatment is prescribed and determined by the client, as in client centred therapy. (Rogers 1951).

It would seem then that psychotherapy and counselling are extremely difficult to separate[28]. It could be argued that, as counselling is connected to a "treatment" of the mind, then it is subsumed into the realms of psychotherapy. An alternative viewpoint would be that counsellors, who are proceeding into greater depth with a client, may use some psychotherapeutic approaches to augment their work with the client, thus counselling as a general term subsumes some forms of psychotherapy. Although not definitively helpful, Ivey et al (1987) emphasize some of the difficulties:-

> "*Counselling is a more intensive process concerned with assisting normal people ... Psychotherapy is a longer-term process concerned with the reconstruction of the person and larger changes in personality structure. Psychotherapy is often restricted in conception to those with pathological problems. The distinctions between these words often becomes blurred in practice. As an interviewer discovers serious problems, he or she may move with the client into "Touches" of psychotherapy. Counselling specialists often have longer series of sessions and go into more depth than psychotherapists. Psychotherapists do interviewing and counselling.*" (p. 18)

---

[28] It is interesting to note that Rogers mentions in the second paragraph of his 1942 text "Counseling and Psychotherapy", that his use of the terms will be interchangeable.

It would seem almost impossible to discern an agreement between practitioners as to the exact difference between the two, although clearly there are different branches, and each individual in each branch has their own ways of clearly differentiating when it comes to credentialling, examining and selling their own particular "brand" to the client. Dryden and Feltham (1993) reflect on both the impossibility and purposelessness of the exercise:-

> "*Today there is possibly more confusion than ever in the public's mind about the difference between one brand of therapy and another, but also about the difference between psychotherapy and counselling. While many follow Patterson's (1973) view that there is no meaningful difference, others go to some lengths to suggest that psychotherapy is an altogether more serious, radical, personality-changing, time-consuming, venture than counselling. Counselling ("Freud and water", as Gellner wittily calls it) is frequently caricatured as a rather superficial problem-solving exercise or as an inane process of head-nodding and repeating client's words back to them. The experience and belief of the editors is that no meaningful distinction can be made except by those likely to profit from such a distinction. We doubt the general public are the intended beneficiaries.*"

It should be noted however, that if a difference does exist then it is in the potential client's interest to have that difference clarified. If the earlier hypothesis is correct, and there are some distinguishable discrete differences, then the client may wish to choose which approach suits his or her orientation best. If the client can discern that the difference is that counsellors tend to facilitate self determination, and they are looking for assessment, diagnosis and prescription it is unlikely that a counsellor will be helpful. If, on the other hand, they are seeking someone who will act as a catalyst in their search for self awareness, and encounter someone who interprets, and directs a programme for their change, then equally this may not be the best course for them.

Certainly there appears little doubt for participants and teachers of counselling courses that there is a difference for them. Counselling courses tend to set out their outcomes in terms of skills, attitudes and behaviours that subscribe to the learning of facilitative approaches, and not the assessment, diagnosis and prescriptive approaches contained in the curricula of psychotherapy courses.

Summary

This chapter has examined the nature of counselling from a number of viewpoints. It can be seen that counselling has changed in nature and definition over time. It is currently defined by its operation which is wide and varied but, at its centre, there appears to be an acknowledgement that it is underpinned by the "core conditions" as identified by Truax & Carkhuff (1967). These core conditions are complex in their nature, and it is suggested that studying them and adopting them is likely to lead to personal change. Furthermore, it is asserted that this change is likely to be to a significantly greater degree than most other educational programmes. In order to contain the research study to a manageable size, the discussion in this chapter has sought to offer some thoughts on the differences between counselling and other helping styles. In particular, it was thought to be necessary to separate counselling from psychotherapy so that any discussion of findings should be addressed only to counselling and not psychotherapy as a whole.

Although this chapter has sought to clarify the operational definitions of counselling to prepare the ground for the research , this proved an elusive task. Therefore the following operational definitions will be utilised as a reference point for the rest of this thesis.

Counselling is the particular helping style under investigation within this study. It consists of the use of communication skills from a philosophical framework determined by the core conditions as identified by Truax and Carkhuff. The counselling process is accepted as the atheoretical problem solving model offered by

Egan, and used as a framework on all the courses investigated in this study. For the purpose of this research, counselling will be construed as non prescriptive, non directional, and non advice giving approaches to helping people with any psychological problems.

Chapter 2

The nature of counselling training

Introduction

The study so far has centred on counselling and its component parts. Various definitions and explanations have been identified, and their relationship to this study has been outlined. Although the nature of counselling is most important as a foundation for this investigation, the actual thrust of the study is about the people who undergo training in counselling, and how the process of training influences them. This chapter seeks to examine counselling training. It will outline its aims and objectives, its central components, its style of delivery, its criteria for recruitment and, finally, the likely influence on its students.

Central to these aspects of the discussion are two underpinning claims which warrant elucidation in order to pursue the study. The first claim is that training differs from education. Although this may appear obvious, it requires exploration to discover whether counselling training is an accurate description of the activities that occur in counselling courses. Furthermore, it will be argued that training and education constitute a complex continuum rather than a polarised axis, therefore, it may benefit the clarity of this study to show precisely where on this continuum counselling programmes rest. The second claim requiring some consideration is whether counselling training, by its nature, is significantly different from other training or educational courses. If this premise can be successfully argued to be true, then it will enable the findings of this study to be specifically applied to counselling courses rather than generalised to any other training course that resembles counselling training in some way.

Counselling training and its relationship to education

Some fundamental differences have been drawn between education and training. For example, Jeffreys (1971) suggests:-

> "The truth is that proficiency in every art - whether it be painting, music, or teaching - involves training, but also needs more than training.(p.1) It is after all, part of education to navigate among the currents and winds of opinion, and so work out one's own passage to the truth. To this end we must at any time have reasoned grounds for action" (p.5).

Peters (1983) writes that:-

> "it (education) has now been distinguished from training which is used for learning directed toward some specific end. By contrast, education is concerned with the sort of learning that a person requires *qua* person and not just in some specific capacity." (p.42)

Ryle (1972), in his essay on virtue, debates some of the difference between training and education in relationship to how a person learns. He suggests that skill and proficiency may be taught by expert trainers, but such a thing as virtue requires a different process. Although he does not state categorically that education is the process of such learning, the implication is that training alone would be deficient if a more abstract outcome was required. As counselling training purports to produce counsellors that hold or have learned to hold particular values, Jeffreys' view is salient to this discussion.

Oakeshott (1972) is more definitive in his definition of education, and implicitly contrasts his assumptions about training. He asserts that:-

> Education is not acquiring a stock of ready made ideas, images, sentiments, beliefs etc.; it is learning to look, to listen, to think, to feel, to imagine, to believe, to understand, to choose and to wish. (p.22)

From these texts it is possible to see education as a process that seeks to draw on individuals' experience, open up new ideas, stimulate awareness of knowledge and develop critical thinking. (c.f. Dewey 1916) This enables the individual to rigorously and critically assess ideas and beliefs in respect to logic and reason. Training, on the other hand, takes current knowledge and directs the individual towards its application in a particular, specific and focused way. (c.f. Glaser 1965) It seeks to change the pre-existing behaviours, ideas and attitudes of recruited individuals towards a predestined outcome. The distinction drawn here is based purely on the intention and outcome of education and training and, as such, is not intended to be seen as an evaluation of either.

Education and the acquisition of knowledge has been debated many times by educationalists over the decades. It has largely been the province of educational philosophy and, indeed, some of the classic philosophers have written much on the subject (c.f. Locke 1689, Berkeley 1713, Hume 1748, Kant 1781, in Pojman, 1991). Each of these philosophers has examined and concluded that education is the process of free and willing thought: the use of mental argument, the construction and deconstruction of ideas and the concentrated use of the human mind and its reasoning, power to think about, speculate upon, and reflect on the subject's focus of perception. The salient point here is that, within their descriptions of the pursuit of knowledge and testing of ideas, there features no predetermined outcome.

On the other hand, it is difficult to find a text, within the literature focusing on training, that does not address the issue of outcome. Glaser's review of the literature (1962: 5) identified the two common distinctions between education and training as "the degree of specificity of objectives", and the "minimising versus maximising of individual differences". Although this points to the fundamental distinction between them, he also makes the point that education and training are two classes of the

teaching process and, as such, are not mutually exclusive activities. Glaser's view has also been reinforced by the operational definition of training issued by the Department of Employment (1971):-

> "The systematic development of the attitude/knowledge/skill behaviour pattern required by an individual in order to perform adequately a given task or job. This is often integrated or associated with further education" (p.10).

With this in mind, it may be possible to see education and training as either two processes that are different, or as a continuum with each at an opposite end of an axis. Whichever view is favoured, it can clearly be seen that there is a distinction between the two approaches, but that each has the objective of change as a common purpose. At one extreme there is training, the prescribed *rote* learning of a skill, fact or theory, and at the other is education, the free and willing adoption of a belief, an attitude, behaviour or value, developed through exposure to some area of study. Each would appear to have informing behaviour, and each may have its own usefulness within specified contexts. The constructivist perspective[29] on education (see Kelly, 1955) considers it to be a process that leads a person to construe more loosely, and thus increases the potential experiments that the individual will conduct in order to make sense of their world. Conversely, it could be argued that any training which has a specific behavioural change at its heart, is more likely to lead individuals to tighten their construing and thus reduce experiments. The latter is more prone to lead to imitating action rather than reflection on wider ideas. Kelly sees that both loosening and tightening construing as the most creative process:-

> A person who always uses tight constructions may be productive - that is he may turn out a lot of things - but he cannot be creative; he cannot produce anything which has not already been

---

[29]Kelly's ideas of 'self', and his theoretical application of these ideas to education are more fully discussed in chapter 3

> blueprinted.....But just as a person who uses tight constructions exclusively cannot be creative, so a person who uses loose constructions exclusively cannot be creative either. He would never get out of the stage of mumbling to himself. (1955:529)

It is also noted that the pure extreme of each end of this continuum, in reality, is probably rare. It is more likely that any educational or training programme will have components of the other within it. For example, a music appreciation class may also at some point focus on the skill of reading, interpreting or discussing compositions, and first aid training classes may also include aspects of the philosophy of primary helping.

Before the implication of this discussion and the relevance to this study can become clear, it is necessary to briefly consider two other issues. Firstly the relationships between counselling and therapy, and training and education will be explored. It will be argued that each pair shares identical differences and thus, when the pairs are split and re constituted they create an operational paradox. And secondly, the potential influence of both training and education will be considered in relationship to teacher responsibility. Factors such as these contribute significantly to the potential complexity of counselling training programmes, and studying them may enable a better understanding of the position that counselling training adopts on the issue of training versus education.

The similarities and differences between counselling, psychotherapy, education, and training: exploring the paradoxes

There appears to be some analogous and paradoxical relationships between some of the issues already identified in relation to counselling and therapy, and education and training. For example, the non prescriptive nature of wider education is not dissimilar to the posture adopted by counselling theory in its application of non -directiveness and self determination (c.f. Feltham 1995). Neither education nor counselling seeks

to direct an outcome. There are no specified end points in terms of the subjects' development, and there is an underlying value of self direction attached to both activities. Conversely, the narrower focus of training, and the specific theoretical structures of therapy, are largely concerned with prescribing an end point for the client, and guiding them through a particular preordained process. The theoretical assumption in analytical psychotherapy is that the client is suffering some mental conflict, and that this is responsible for their psychological ill. Once this is resolved through catharsis, i.e. the making conscious of the unconscious, the psychological disorder will abate as will any symptoms. This approach requires the diagnosis of the mental conflict and the use of various psychological techniques to uncover them. These may include the interpretation of dreams, free association, discussion, interpretation and analysis of previous events and relationships, and regressive hypnosis (c.f. Freud 1949, Guntrip 1971). In a similar way training may follow a particular theory (c.f. Egan 1994:42, Brammer et al 1993:363, Connor 1994: passim) and use a range of techniques , such as, modelling, practice, coaching and feedback, to ensure that the trainee reaches a specific and precise end point.

It would seem logical then to teach counselling through a process more closely allied with the philosophy of liberal education and therapy, that allows for a more specific accent on techniques and interventions. Therapy , because it has no tight link with a concept of self determination may be seen to have greater discretion in the methods that are chosen to deliver its training, the converse would seem to be true of counselling training programmes. To some extent, this theme is addressed by BAC (1995: 2.7) in their code of ethics and practice for trainers:-

> There should be consistency between the theoretical orientation of the programme and the training methods and, where they are used , methods of assessment and evaluation (e.g. client-centred courses will tend to be more trainee-centred).

It follows then, that if counselling trainers are teaching the value of self determination through a process that does not allow expression of this value, a paradox could exist. This stated paradox, although self evident using simple logic, does not acknowledge fully the complexity and subtleness of the entire argument. For the paradox is only a paradox if the individual is not developing in the direction that they would have self determined if they had been offered a choice.

Equally difficult to reconcile is the position of trainers being able to "model" qualities of acceptance, non-judgementalness, non - directiveness and warmth when, as trainers, they are responsible for moulding and shaping the behaviour and attitudes of the participants. One way to reconcile this paradox is to acknowledge that counselling trainers have an extremely complex task that requires the focus of a training programme and its predetermined behaviours, and also embraces the open investigation of non directive theory in an educational context.[30]

It can be seen that counselling trainers have a twin obligation to produce someone who is competent in a set of skilled behaviours, and also to create an autonomous professional who freely adopts a particular set of attitudes and willingly operates from a set of philosophical beliefs.

This twin obligation is exemplified in the BAC code of Ethics and Practice for Trainers (1995). They clearly point to trainers enabling the broader educational pursuits of autonomous professionals:-

> "Trainers have a responsibility to encourage and facilitate the self-development of trainees." (A.1.4)

Yet specify in their introduction to the code of ethics that:-

---

[30]The assertion that counselling training is a complex task is supported by both the descriptions of counsellor behaviour in the literature (c.f. Egan 1994:12, Ivey et al 1987:9-13, Nelson-Jones 1982:10), and in the required outcomes stated by course leaders. (Connor, 1990, McGuinness, 1990, and Russell 1990.)

"Trainers must ensure that trainees understand the appropriate BAC codes of Ethics and Practice and will work towards the best interests of the clients." (2.5)

It is relatively simple to see how the second condition could be achieved through training, but it is more difficult to imagine how the first could be accomplished using only this approach. Even acknowledging that some training verges on indoctrination,[31] it is difficult to see how complex professional behaviour, the understanding of ethical issues, and the ability and confidence to act autonomously, could be instilled through training alone. In practice, it is likely that there is an overlap of activities and even meanings. For example, Connor's (1994) central aim for her counselling course is:-

"to develop competent and reflective counsellors by providing a theoretical foundation and practical training in an integrative model of counselling". (p.56)

are not dissimilar from Locke's (1690) ideas of education three hundred years before:-

"the other fountain from which experience furnisheth the understanding with ideas is, - the perception of the operations of our own mind within us.....And such are perception, thinking, doubting, believing, reasoning, knowing, willing, - and all the different actings of our own minds." (p.97)

It would appear that, for the outcomes of counselling training to be successfully accomplished, there is a need for both education and training to occur. Competent

[31]Peters (1965) exemplifies education in terms of students being able to think for themselves, having a respect for the truth, an appreciation of human values, and developing understanding. Downey and Kelly (1986) suggests that none of Peters' examples are necessary for training, and should be avoided if indoctrination is the desired outcome.

counsellors probably emerge through a process of self reflection, critical analysis of alternative views, exploration of the foundation principles of counselling, and the practice of counselling interventions with both peers and clients. This view would support the argument that counselling trainers may be misnamed and, that to be successful in producing competent counsellors who are able to think for themselves and operate autonomously, trainers may need to operate at both ends of the trainer/educator axis, and attempt to integrate or harmonise the aims of training and education.

Connor (1994), coincidentally one of the course leaders interviewed, exemplifies the general thinking of counselling course leaders. Her text is extensively cited for three reasons. Firstly, her course is not dissimilar to many others in the country and, similarly to the courses studied in this research, follows an integrated design based on Egan's model of counselling. Secondly, she has recently elucidated and published her course objectives in a most coherent form, and uses them to inform her proposed model of training. Finally her course is recognised by the British Association for Counselling, and it is therefore reasonable to assume that her design and modes of training are representative of the preferred standard. Her stated course objectives are as follows and merit quoting at length.

"1. To examine, historically and philosophically, the contributions of various theoretical approaches to counselling.
2. To study concepts of self in relation to the development of human relationships.
3. To explore the provision of counselling and guidance in the context of organisational systems.
4. To develop a working knowledge of the Egan model.

5. To increase awareness of personal strengths and limitations through experiential group processes
6. To develop the skills of working with individuals and groups.
7. To explore the application of counselling skills to human resource management in organisations.
8. To plan implement and evaluate specific counselling strategies, appropriate to a range of client problems and settings.
9. To increase awareness of ethical and professional issues.
10. To reflect continuously upon learning and counselling experiences."

(p. 57 - 58)

These objectives give the course both a focus and an outcome requirement that begins to prescribe the nature of the training programme, and predict what the successful participant will look like when emerging from the course.

This theme here is typified, but not confined to Connor's model, for it is consistent with several other authors' views (c.f. Garfield and Bergin, 1986, Gilbert 1978, and Gilmore 1973). Neither is it confined to counselling training for, in principle, it would appear to relate to most of the training programmes designed for the helping professions, i.e. the purpose of training is to enable the production of a competent practitioner to enable excellence in practice for the benefit of a client.

From the perspective of the trainee

Students studying any particular subject may do so for a variety of purposes. [32] If these reasons are extrapolated to counselling courses it would point to students enroling for three main reasons. Firstly, for self gain of a pecuniary nature, i.e. for enhanced employment prospects or increased prosperity or financial gain. Secondly,

[32] Recent studies on adult education (c.f. Beder and Valentine 1987, Percy 1988 Cookson 1987) conclude that motivation for participation in educational programmes largely fall into three categories, goal orientated, learner orientated and activity orientated.

for personal satisfaction or enhancement, such as status, self esteem or personal well being. And finally for the social activity of meeting others or learning skills that enable them to fill their time. To take the earlier example which broadly encompasses the educational end of the axis, a student studying music does so, to know about, understand, produce, and appreciate it, not simply to facilitate its composition or reproduction for the benefit of a specific group of people. The accompanying skills emanating from this knowledge may, as a "by product" enrich the lives of others or even produce wealth, esteem and success for the student, but this is not automatically its prime purpose.

Conversely, training programmes are more focused on the outcome of the training than what the individual participant gains from the process. Therefore it could be assumed that the demand for training programmes is primarily created by the purchaser of the end product, usually some technical competence or skill. For example, in contemporary society, it is easy to see why training in law, medicine, nursing, social work, and such like programmes that are linked with professional occupations, are so much sought after. It would appear that, largely, these training programmes are primarily intended to create competent professionals to deliver services that society requires, and for which it is willing to pay. This is by no means as clear in regard to counselling courses. Unlike the aforementioned professional training courses, there is often no central link to employment. It may be that few course participants are funded to undergo counselling training as part of their paid employment, or funded by organisations with a view to them emerging from the course with a different profession. Although it may be true that many professionals are encouraged and funded to gain counselling "skills" to augment their current professional skills[33], this is quite different to courses which lead to higher qualifications and result in participants being able to counsel per se. If some students do undertake counselling courses in order to gain a qualification and to practice as a counsellor, then it may also be true that others see being a counsellor as high in social

[33]As evidenced by the proliferation of "in house" and college based training programmes (Einzig, 1994:12; BAC: iii, 1995).

status, as a way of helping others, or bound up in some personal way with raising or maintain their self esteem. If the reason for a participant joining a counselling course is not important, then at least the participant should know what they have elected to be involved in. To return to the example of the music student, it is unlikely that the music student would pay fees to learn to play an instrument if the accent of the trainer was for her to compose and produce music entirely for the benefit of others. The thrust of this argument is that the participant should know from the outset that the trainer's priority is to produce a skilled competent practitioner for the benefit of the client group, and only tangentially for the benefit of the trainee.

Connor (1994), for example, is explicit in her model of training, that any personal growth the course deliberately sets in motion is of a particular kind and for the client's benefit, and hints at any excessive narcissism as potentially distracting from the central task:-

> The training process is therefore designed to maximise opportunities for personal growth, but always *at the service of the clients.* When personal growth "takes over" and becomes an excuse for narcissistic absorption in self, *it has ceased to be of value in professional training.* (p.29 my emphasis)

An extreme interpretation of this statement may lead to the belief that this exemplifies that the evangelical mission of the counsellor trainer is not in the pursuit of the participant's self directed learning but in producing an instrument that will enable clients to be serviced competently.

It would seem that the point needs to be powerfully made that, although it may be taken for granted by the trainer that exposure to counselling theory and practice must automatically be beneficial, it is not necessarily self evident to the student. The prevalence of "self awareness" groups or other self awareness components of counselling training courses, suggests that counselling trainers hold the belief that it is

a "good" thing to have in the course. Whether this perspective is based on their judgement that it will enable the trainee counsellor to become a competent counsellor, or whether it would be a good thing generally for participants is not clear. Essentially, the trainer's ethical integrity can only be maintained if they have a firm conviction that the student is benefitting personally from the training for which they are paying or, at the very least, they are not being harmed by it.[34] The prominence of self awareness components in counselling courses may be another reason for some participants to be attracted to counselling courses. Some participants may be persuaded by the accent on personal development within the training, that the course is somehow associated with, or akin to, personal counselling or therapy. Here may lie one of the foci of confusion and potential hazard in counselling training. Counselling courses that follow the BAC twin aims discussed earlier, may have some overlapping aims which may inhibit a potential student's clarity on the precise nature of the course. BAC (1995: 2.10) implicitly acknowledge this potential confusion by addressing the need for explicitness in distinguishing between training and therapy. In their introduction to the code of ethics and practice for trainers in counselling and counselling skills they include this guidance:-

> "It must be made clear beforehand that the objective of the training programme is learning and not ongoing personal counselling. If painful personal material is revealed, trainees should be encouraged to seek help from outside of the training context."

If it is accepted that counselling courses recruit participants for a variety of reasons, that their central aim is targeted towards client needs rather than participants' benefits, and that the training is only partly driven by society's wish to pay for a service, then it can be argued that counselling courses have a somewhat unique nature in regard to design and attractiveness. It may also be argued that due to their distinctive nature,

---

[34]This line of argument may be familiar to many readers. The socially accepted values and implicit truths of society that assert certain things are good and therefore need no evaluation. For example, without too much deliberation it can be assumed that education is a good thing, as is choice, truth, democracy and freedom, however, when debated fully, alternative viewpoints often emerge that indicate these cannot be so easily accepted as given.

an extra degree of responsibility is placed on the course leaders to examine carefully, and inform students fully, on the content and expected student outcomes of such a course.

The relationship between training, education and teacher responsibility

If it is accepted that there is a parallel relationship between education and training, and counselling and therapy, in regard to the respective processes, it is also possible that another relationship exists in respect of teacher responsibility and the training education continuum. The central line of this argument is that the more control that is exerted over outcomes of learning, the more it becomes the responsibility of the orchestrator. Thus , identifying the degree of prescription in counselling training will determine the degree of responsibility the trainer takes when designing and delivering their particular curriculum. This responsibility could be said to be relational to the gravity of the learning outcomes. That is, the significance of the responsibility for training someone, say, for example, to "life save" or "commit murder" will clearly have greater moral implication for the trainer than training someone to wire an electrical plug or paint a skirting board. The former inevitably involves the trainer in some personal or moral responsibility, the latter, although carrying a responsibility to teach the safety aspects of electrical wiring and the sound practice of not spilling paint on carpets, does not appear to have any moral dimension of any magnitude. If this argument is pursued, and the trainer is involved in the deliberate changing of attitudes, values and specific professional behaviour, then the personal responsibility for such change is proportionally greater. If this line of thought is taken to its final conclusion, the measure of responsibility will be determined by the amount of influence it is possible for the trainer to exert and how much the training programme does exert. Exact measurements of such influence is, of course, extremely difficult to accomplish, however, the literature (cf Russell 1993) and this study go some way towards demonstrating that counselling courses, and trainers associated with them, do exert some significant influence on participants. Proctor (1991) picks up on the influence upon students in regard to their cultural values:-

> At the very least we are inviting them to see a set of cultural norms which may cut across many of their current cultural values. (p.66)

Connor (1994) examines some similar ideas that indicate a powerful process of change is likely:-

> This relationship [trainer and trainee] is one in which power, authority and responsibility are initially invested in the trainer as provider of the course although the trainer will be trying to collaborate with the trainee in sharing power, authority and responsibility within clear boundaries. Much of the dynamic is around confronting, defining and clarifying the role of each person on the course in relation to one another as members of a learning community where there is *assumed* [my emphasis]to be a high level of motivation towards change and growth. (p.82)

From this it can be clearly seen that these trainers do acknowledge that responsible trainers need to to be aware of the potential influence upon participants' values and definition of themselves throughout the process of counselling training. This study, and the literature available, demonstrates that participants are involved in a powerful influencing process which encourages them to undergo personal therapy whilst training, and they are prescribed a specific set of values which they must ascribe to in order to become a counsellor. Furthermore, it is noted that trainees must be prepared to become both self aware and share such insights with the training group and their trainers (Irving and Williams, 1995a).

The designer of the counselling course and the deliverer of the training, could therefore be seen as largely sharing the responsibility for the intentional changes that the participants undergo. The third party in this triangle of responsibility is the trainee him/herself, for it has to be acknowledged that the willing adult volunteer must accept some responsibility for their own change. It would seem logical that a precursor to self responsibility is that the chooser has an awareness or knowledge of

the implications of any choice. This would suggest that the potential participant is involved in an overt, fully understood and willing change process. Only then can the participant be considered to be engaging in the process of change with "informed consent".[35] This may seem a strange concept to discuss in relationship to education or training but, although the idea of informed consent is usually reserved for the province of medical or psychiatric treatment, it is reasonable to extrapolate the concept to any context associated with significant change. The idea of informed consent may be applied to processes that lead to change and where the outcomes are likely to have implications for the well being or quality of life of the individual affected. Conventionally, this is applied to treatments such as surgery or the prescription of medication or physical treatments of psychiatric disorders which involve serious, permanent or irreversible change. The law requiring such consent is very specific and clear, especially when addressed to patients who may suffer diminished judgement, such as patients with learning difficulties, mental disorders or immaturity (Department of Health and Welsh Office:52-69, 1990).

Whilst it is not being argued that counselling training leads to serious, permanent or irreversible change of a deleterious nature, or that participants on counselling courses are suffering any psychological disorder, it is postulated that a less extreme parallel may exist. It is perhaps easy to see that enroling on any course will lead to change. Participants are aware of this implication, indeed, this is often the purpose of enroling. However, if the nature and extent of change is difficult to see at the onset, then it could be argued that informed consent is required. The parallel becomes easier to see and more significant when it is considered that many counselling courses recommend that participants have personal therapy during the training. BAC (1994) explain the rational for this position in their directory for training:-

> "Students experience challenge , and at times stress, during their training as counsellors. Counselling is useful at times of change and

---

[35]"Consent" is the voluntary and continuing permission of the patient to receive a particular treatment, based on *an adequate knowledge of the purpose, nature and likely effects and risks* of that treatment.." (my emphasis) (Dept. of Health and Welsh Office, 1990 p.54)

> reappraisal, as well as in times of confusion and distress. Many counselling training courses recommend and a few require students to have their own counselling as part of the training process, as it provides an opportunity to deal creatively with issues as they arise. It is also a unique way of experiencing the process of therapeutic change from the receiving end - a very basic structure for experiential learning." (p.xv)

Here it can be seen that there is a prescription for self reflection which is understood to produce change. Even if that change is perceived by the participant as "good", and has been freely chosen in relationship to the course, the change itself was prescribed. The change most likely to occur, if the therapists themselves are to be believed, is self awareness (c.f. Feltham 1995). It could be argued that prescribing "self awareness" is perhaps the most influential of prescriptions, for logically informed consent cannot have been given. Clearly, this reflection upon counselling training and trainer responsibility links the two principles of control and consent together in an uncomfortable marriage.

Prescription of any kind carries with it, for the prescriber, some responsibility for the outcome. For example, General Practitioners carry both legal and moral responsibility for any drugs that are prescribed for their patients, an investment consultant carries some responsibility and consequent damage to their reputations when their advice leads to financial losses rather than profit. The equation, it would seem, is that the narrower the choices and the greater the degree of directiveness, the more responsibility is carried. Responsibility can be seen as being mediated by the awareness of risk and the influence which the prescriber exerts over the choice. The argument here then is that when teachers of any description prescribe for their students, they do so with considerable responsibility, whether this is narrower training or wider education.

It would be inaccurate and naïve to suggest that participants of counselling courses were passive victims of an oppressive indoctrination programme consciously constructed to completely change their attitudes, values, belief and behaviours. However, the view that counselling training programmes are powerful instruments of change, and that the larger part of the responsibility for that change falls mainly on the designers and implementers of such programmes, is a reasonable case to put forward.

An alternative view would be that the actual delivery of the content of the counselling course, and the trainer's position within it, is easy to support. To take less control over the content, delivery and outcomes of the course could be seen as an abrogation of responsibility. It could be argued that, without such control, the course could be accused of a betrayal of the trust placed in the trainer to produce a competent practitioner that will help or, at the very least, not harm clients. Trainers themselves may argue that participants are selected appropriately, that the pre-course information demonstrates the likely change process, a description of the person the training is seeking to produce is illustrated, and therefore a fully negotiated contract of informed consent is in place. Should this be the case, it would be difficult to argue anything other than a shared and equal distribution of responsibility between participant and trainer. However, slow but increasing evidence from discontented participants of counselling training courses appears to indicate that ascribed and assumed power in training is not always used prudently for the benefit of the trainee or with their informed consent. (c.f. Russell 1993)

It would follow that whatever attracts participants to counselling courses, the prescription of learning, and the directed development of skills and attitudes for a specific purpose, carries also with it some trainer responsibility. It is reasonable to expect that the trainer understands the potential effects of such an experience on the individual exposed to it, and to undertake to explore with potential participants the likely effects of such an experience on them. The deliberate development of certain thinking, the nurturing of specified attitudes and the reinforcement of particular values

brings with it some likelihood of personal implications and also ramifications for the individual's social world. To behave ethically, it would be necessary to ensure that the willing volunteer for such a training course understands the implications of likely change for both him/herself and significant others, and elect to submit to this process from an informed position.

Implications of these issues for this study

The results of this study point to some considerable change in thinking, attitudes and behaviours in participants of counselling courses. If informed consent is not sought, and implicit consent is assumed simply because the trainee has elected to attend the course, then it is more likely that any of their resulting changes are largely the responsibility of the course programme deliverer and designer. The extent, nature and potential effect of such changes may need to be more overtly addressed at the beginning of courses, if responsibility and prescription for these changes are to be avoided. The central point here is that if counselling affiliates itself with self determination, then it would seem logical to expect it to address this principle in its counsellor training process. If it does not, then the paradox of prescribing self awareness, directing the study of specific philosophy, and setting of precise objectives essential for participants to attain, may seem incongruent and confusing to the objective observer.

It may be concluded that trainers will either take credit for the participant changes or be alarmed by them, according to their belief in the end result being a "good" thing and how disparate they concede this situation is from one which addresses the value of self determination[36].

[36]This argument can only be asserted on the reasoning that counselling trainers themselves, hold self determination as important to trainees as they presumably do for clients. The other implicit assumption is that all counselling trainers will be practising counsellors who operate under the BAC ethical code and thus respect client autonomy. BAC (1992 :B.2.2.3.)

The central components of counselling courses

Counselling courses will inevitably differ in their content to some degree according to their designer's preferences, their deliverer's skills and aptitudes, and the course's theoretical orientation. However, it can be seen from the more recent literature that there are central components common to most, if not all, counselling courses. One specific and definitive source is the BAC requirements for courses to be recognised. BAC (c.f. Chaytor 1994:ix) dictates the precise nature of counselling training before it will "recognise" a course. This recognition determines that the course contains the eight basic elements of admission, staff development, client work, supervision, skills training, theory, professional development and assessment. Additionally, courses must also provide a grounding in a core theoretical model, a balance between theory, skills and personal development, constructive feedback accompanying assessment, help for students to become reflective practitioners, and they must be appropriately staffed with no less than two staff per group. Other practical guidelines are offered in terms of minimum hours of study, ratios of client work sessions to student supervision sessions, and ethical codes. Dryden and Thorne (1991:15) simplify what they consider should be in counselling courses as self exploration, supervised client work, the acquisition of counselling skills and counselling theory. This is less specific than BAC but amounts to very little difference in practice. Connor (1994:29) proposes a model which incorporates the themes of BAC and Dryden and Thorne, but goes further to combine these parts into an integrated model with identifiable stages. Acknowledging the powerful influences of the trainer, trainee, supervisor and client interactions, her model differentiates the process of change for the trainee into four stages: the development of attitudes and values; knowledge and skills; client work and supervision; and reflection and evaluation. The pattern is not dissimilar to either BAC's template or Dryden's description.

Connor, however, is worthy of particular note because she opens up to inspection some very precise explanations of the intentions of her counselling programmes pertinent to this discourse. In her stage one, she clearly addresses the need to

identify participants' attitudes, values and personal philosophies. Once elaborated, they are compared and debated in contrast to those of counselling. This stage is explicitly identified as responsible for developing particular qualities, and to enable students to understand and accept the beliefs of others. Connor acknowledges the potential difficulty with clashes of attitudes, values and philosophies, and identifies the importance of pre course literature so that participants have the opportunity to realistically assess whether the course is compatible with their own beliefs before enrolling. Moreover, she is open and clear about the designed intent of the course to produce "profound change", and endorses this as signifying a "good" course.

> "Such profound change is encouraged in this training model.....Attitudes are not changed by just talking about them, or indeed by getting tutor feedback. Qualities are not developed by just practising skills or writing essays. They develop through the sum total of learning experiences and they are more likely to develop if there is intentionality in the learning process....." (p.37)

Stage two of her model explores the theoretical content necessary for the training of counsellors, and also focuses on the development of counselling skills. Within this is the major work of the trainer in terms of modelling skills and interventions, coaching the development of appropriate skills, and helping the student to apply the qualities and values adopted in stage one. This, inevitably, is the stage where the ideas addressed within stage one are now behaviourally fixed with fairly intensive shaping and modelling programmes. [37]

Stage three is responsible for integrating the insights from stage one and two into the practicum. With the support of the appointed supervisor, the trainee begins to practice with real clients and receive feedback from peers, and develop self reflective

---

[37]Shaping is the rewarding of successive approximations toward a desired behaviour - a technique used in many skill development programmes. (c.f. Skinner 1953) Modelling or imitation learning is largely accepted as an important influence in skill development and is said to be most effective when the modeller is highly respected or particularly influential in relationship to the observer. (c.f. Bandura 1969)

practice. It can be argued that, in relation to fixing behaviours and establishing permanent change the time spent in practice is very influential. The peer group can also be seen as a powerful influence on maintaining and reinforcing the central ideas and beliefs generated by the course, although any conformity [38] will be mediated by the group climate.

Stage four of Connor's model completes the process with the purpose of reflection and evaluation of both the training and personal competence. Once again, this is framed precisely in relation to how effective the course has been in producing someone useful to clients, and how competent the participant has become in relationship to client work. The intra and inter - personal development central to stage four are necessary to create the competent reflective counsellor. The incorporation of supervised practice within the training programme is a considered and important part of this development.

Supervised practice

As a condition of BAC recognition and in order to receive approval by the British Psychological Society, courses have to offer supervised practice as a significant part of the training programme. It would appear from the current literature, and the recommendations of the professional bodies, that courses leading to practitioner status have a need to offer supervised practice. It is common practice on most counselling courses which lead to diploma status and beyond, that the period of supervised practice is in some way assessed, and that this is a significant part of the training which develops and tests competencies with real clients.

The supervisor, who is generally selected on the basis of being an established and experienced counsellor, is therefore able to continue the shaping process in relationship to skills as well as to support or reinforce the values, attitudes and beliefs

[38]Conformity is the overt or shared acceptance of a belief by a group of people. This has been shown to be significantly influenced by factors such as insecurity, the individuals' status, and the group's need for consensus. See Asche (1951), Moore & Krupat (1971), and Morris, Miller & Spangenberg (1977).

established by the course. Several authors confirm this view of the supervisor's role. Proctor (1988), for example, suggests that supervision combines "normative, formative and supportive" functions. Hawkins and Shohet (1989) indicate distinct categories of supervision, but identify that in training supervision, as opposed to managerial supervision, the accent is on some form of training or apprenticeship role. Stoltenberg and Delworth (1987), present a four stage model of supervision. In their stage one level, they identify the need for structure, positive feedback and encouragement for novice counsellors, and acknowledge a high degree of dependency. Even in their stage two level, which they call the apprentice stage, they consider that some degree of dependency will exist. They use the analogy of the parental relationship with an adolescent to describe this struggle for independence in this stage and suggest, although less structure and didactic approach is necessary, a degree of firm guidance is required. According to Stoltenberg and Delworth, independent and autonomous practice is reached only partially in stage three and continues to develop in stage four and throughout the individual's practice[39].

Finally, Page and Wosket (1994) summarise their views on supervision thus:-

> " Good supervision, we believe, should allow for a two way flow .... Supervision therefore becomes a dynamic learning and development process.....there is normally a legitimate power imbalance in favour of the supervisor (but) ....collaborative investigation provides the basis of the work done." (p.38)

It can be seen from these descriptions that the period of practicum in counselling training continues the process of directiveness and prescriptiveness, but also acknowledges that this is only helpful in producing a competent practitioner if it is supplemented by reflection and personal growth that is congruent to counselling values and philosophy. To locate supervision in the context of this debate, it is

---

[39]It should be noted that BAC state categorically that counsellors cannot practice within their framework of ethical practice without supervision. "It is a breach of the ethical requirement for counsellors to practice without regular counselling supervision/consultative support." BAC (1992 :B.3.1)

possible to argue the single most stated reason for supervision is to guarantee a competent and valuable service to the client. As was identified earlier, the training purpose is client focused and so it is perhaps not surprising that supervision, a central component part, also has the decreed purpose of " ensure(ing) that the counsellor is addressing the needs of the client". BAC (1988: B.1.1).

In summary to this section it seems clear that there is a degree of uniformity within counselling courses, and this is especially the case if they conform to the requirements of the BAC and BPS who represent the governing bodies of counselling in this country. It can be seen that the training programmes largely centre around the teaching of the values and philosophy of counselling, the behavioural competencies, supervised practice and the development of personal growth focused upon the ability to become a self reflective practitioner. In behavioural terms these programmes could be argued to be an extremely powerful process.

A consideration of how counselling training may differ from other forms of training and what special influence it may have on its participants

There would appear to be some essential differences between counselling courses and other educational courses which may contribute to the impact they have in relationship to individual participants. Although no specific literature has been discovered that offers any support to this speculation, it remains possible to venture that such differences may be distinguished. The more conspicuous of the possible differences would appear to be fourfold: the personal and social effect of practising counselling; the development of self awareness and the adoption of a specific philosophy; the nature of counselling training; and the development of trust as a replacement for responsibility. In support of these speculations, it may be useful to look at each of these in turn and in more detail.

The personal and social effect of practising counselling

The new experience of counselling practice for the trainee may be a powerful one. The positive, and often grateful, reactions of clients to the practice of active listening, accurate empathy and skilful challenge may have immediate and strong impact on the trainee. The potential influence that the practice of counselling has over other people, and the immediate obviousness of this phenomenon, may be instrumental in the student becoming engaged in the pursuit of the subject. If one cared to conjecture that this engagement, for some trainees, may border on the excessive or even obsessive, then this could be considered one distinction that separates counselling training from other training programmes.

Brammer (1988) is one of the few authors to examine the motivation of helpers. He suggests that it is likely that people help simply because it enables many basic needs such as self-worth, status and intimacy to be achieved. Rather darkly, Masson (1988) places a negative emphasis on the potential influence of the therapeutic relationship, by concluding that the power differential ultimately corrupts the therapist and leads to a disservice to the client. Halmos (1978), whilst focusing his main concerns on the practice of counselling also alludes to the potential damage that can be done to clients and families of trainees, he writes:-

> In all these less exacting schemes of training [minimum standard counselling courses as opposed to professional psychotherapy training] we are supposed to feel assured that 'acting out' neurotic candidates, over-identifications with clients or members of their family, being exploitative, punitive, or over protectively indulgent, to mention only a few of the more obvious interferences, are safely anticipated and averted. (p.139)

Irrespective of the correctness of these analyses, the implicit message confirms the idea that there is a powerful phenomenon occurring. Another view frequently cited

by reviewers of the therapeutic process is that of "burnout". This is the phenomenon widely acknowledged in many professional settings such as teaching, social work , medicine and nursing, which often starts with an over enthusiasm in the practitioner, and results in exhaustion, debilitating apathy and often clinical depression[40]. Grosch and Olsen (1994) consider that helpers who have susceptibility to a neurotic narcissism, may be vulnerable to both "burnout", and dependence on helping for their self esteem.

> The narcissistically vulnerable therapist, craving admiration and appreciation, may take on an ever expanding caseload of needy and dependent patients. Ironically, such therapists often become dependent themselves on the selfobject functions performed by their patients....When we say that patients become selfobjects, we use this term to describe the function associated with confirming the therapist's inner experience of self worth. (p.40)

It is therefore reasonable to argue that there appears to exist, at least for some people, a powerful fascination that compels them to join a "helping" profession, which for some results in deleterious effects. It is difficult to imagine other subjects[41], for example, the study of a language, a science or art subject, having so much potential impact on the student's life. Although these other subjects will inevitably have some influence on the individual's opinions, knowledge and who they socialise with, it will probably not have the same potential impact on their everyday interpersonal behaviour. If this line of argument is pursued, it is possible to surmise that very few areas of study would have such an immediately compelling impact on a student's social life. Because counselling involves the student in becoming more influential in

---

[40] Maslach (1982) and Berry (1991) indicate that in helping relationships the helper can become pathologically fascinated by the process of helping and become dependent upon it to fulfill personal needs. This inevitably affects other personal and social relations detrimentally.

[41] Even medicine, nursing, social work and teaching, although they too have training programmes which deliberately attempt to instil particular values and ethics upon participants, it could be argued that they do not prescribe the development of self awareness and acceptance of others to the same degree.

inter-personal relationships, the effect of any practice in the individual's every day experience would presumably have noticeable effects. Clearly, practising the skill of empathy on friends, relatives or acquaintances, even for the unskilled practitioner, is liable to have significant social repercussions. The outcomes of these social experiments may further stimulate the student's intrigue, and positively reinforce further practice. Even if these experiments have less positive outcomes it is possible that trainees would be motivated to continue practising, simply because of the exciting potential in affecting interpersonal relationships[42]. In other words, it is possible to venture that students could become addicted to the effect they can have on others by using some of the counselling skills they will learn on the counselling course. It is usual, if not requisite, for individuals studying counselling to be encouraged to try out the interpersonal skills taught in the classroom. Egan (1994) elucidates this point clearly in recommending the pursuit of practice outside courses and also points to the possible rewards of such practice.

> I tell students "Now, go out into your real lives and get good at these skills. I can't do that for you. But you cannot be certified in this program unless and until you demonstrate competency in these skills".....In the end you can make empathy a reality in your everyday life. And those who interact with you will notice the difference. They probably will not call it empathy. Rather they will say such things as, "She really listens to me" or "He takes me seriously". Empathy, provided that it is not a gimmick, goes far in fostering caring human relationships. (p.129)

---

[42]In behavioural terms the principle of intermittent reinforcement is well known. This is when a reward is expected but not received, resulting in the subject's literal search for that reward by increasing the frequency of the behaviours most likely to achieve it. This is technically labelled "extinction burst", and is thought to be responsible for behaviour continuing and increasing after the anticipated reward is removed. If, however, the reward does occur "intermittently" it is not unusual for the behaviour to be maintained at this higher "extinction burst" level.

Development of self awareness and the adoption of a specific philosophy

The second suspected difference between counselling courses and other courses is their focus on the development of self awareness. Although other courses may influence the development of self awareness, counselling courses require it.[43]

Connor (1994), typically, throws some light on what in particular is different about counselling courses as opposed to other educational pursuits. Several of her stated objectives centre on developing insight into "self". Perhaps, more than any other study, counselling courses have strong threads of personal discovery planned into them as specific and prescribed objectives. Even more potentially influential and possibly intrusive is the expectation that participants engage in the analysis of their own values, attitudes and interpersonal relationships, and compare them to the "ideal" prescription set by the theoretical standard. [44] Additionally this is not left to individual reflection but to be openly discussed in "group", and thus evaluated by both peers and tutors.

To reinforce these latter notions, Connor (1994) elucidates further the overt objectives and directed action to achieve the course objectives:-

> "make use of and reflect upon significant life experiences; be self-critical and be able to make use of feedback, both positive and negative, generated through group participation; be aware of the social and cultural context.....the nature of prejudice and oppression of minority groups." (p. 59)

---

[43]The desirablility of self awareness follows the philosophy of Carl Rogers and is discussed as a central theme in his book "Freedom to Learn in the 80"s. In this volume he advocates that self understanding is a central motivator and adds direction to all learning. It is not surprising then that counselling courses also require students to acquire "self awareness" as a central component in counselling training.

[44]See Chapter 2 in particular the discussion of the necessary and sufficient conditions for personal growth,. These are prescribed qualities that a counsellor is required to have and demonstrate to all clients (at an optimal level) before personal growth can occur.

It is easy to see that any of these instructions could be used in educational contexts. For example, the first may be an exercise in a self development group, the second serves as a general objective for any skill development programme from football to debating skills, and the last may be an issue for a sociology or social psychology seminar. However, it is hard to imagine any course, other than counselling, that would prescribe all these learning opportunities within a single area of study. One final indicator that counselling courses are designed differently from other courses appears in Connor's recommendations to trainees:-

> "It is strongly recommended that students engage in properly contracted personal counselling or therapy whilst on the course, particularly where there appears to be unresolved personal issues and for those who have not previously experienced a counselling relationship". (p. 65)

Courses that teach other forms of therapy, from medicine to psychiatry, may also require students to develop self awareness, but not perhaps in the same depth as counselling courses. Traditionally psycho-analysis training required that all trainee psycho-analysts had to undergo psycho-analysis themselves. However, the self awareness required of the psycho-analyst is to help develop self understanding and insight into the workings of the unconscious mind in order to use the process on others in their future work. Although there is a degree of diagnosis and treatment within this psycho-analysis, it is intended as part of the training process, not a prescribed therapeutic personality change.

In much the same way as learning psychology would involve the study of personality, perception, memory and so on, psycho-analysis training develops an understanding of self from an academic position. This is, of course, to some extent, a practical experience because it is about the person themselves, but it does not have the added dimension of prescribed change to a particular value set. To clarify, the psycho-analyst undergoes therapy to understand therapy, the end result is supposed to be a

healthier self, whatever that self is. Crown (1988), for example, supports therapy for a therapist in training in order to help the trainee see themselves more completely. This, he suggests, then subsequently enables them to prevent projecting their problems onto their clients. Counselling, on the other hand, prescribes the identification of the individual's values and ethics and dictates that these develop in a particular way.

In order to be successful, the counselling student has to adopt the values of the core conditions and the accompanying attitudes. Non judgementalness, unconditional positive regard, and an acceptance of other people's values have to be adopted irrespective of how different from their own these ideas may be. This is significantly more than any other therapist is required to do. In other therapy training awareness of one's own values is required, but an acceptance of others is not. To go further, it could be argued that in some therapies, trainees are expected to hold on to their own beliefs and values, model them, and deliberately influence others to change to one that is acceptable or desired by the therapist[45]. For example, Hassett and White (1989), describing modern psycho-analysis, make the point that interpretations, presumably from the therapist's theoretical hypotheses, start early in the relationship and are purposeful interventions which direct clients to the therapist's desired insight.

> "..contemporary analysis argues that some types of interpretation are useful even in the first analytic sessions. Thus the contemporary analyst actively intervenes to direct discussion along the most productive path rather than waiting for insight to occur at its own pace." (p. 593)

Without considering the relative merits of these differing approaches, it would seem that counselling trainees are directed to take on specific attitudes and characteristics,

---

[45]Many therapies which may employ Truax and Carkhuff's (1967) core conditions to establish a relationship do not accept the principles of non directiveness. Therapies such as Family therapy, Behaviour therapy, Art therapy, Music therapy, Dance therapy, Dramatherapy, and many Psychiatric and Psychological approaches, are still directive in prescribing treatment preordained by their respective professional bodies of knowledge.

whereas other therapeutic approaches only expect their students to have a thorough understanding of their informing theory.

The nature of counselling training

The third possible difference between counselling training, and other educational courses is perhaps less distinctive, but significant when considered cumulatively in regard to the overall experience of the student. The combination of the theoretical study, self awareness and the practical experience of working with clients under supervision demands an integration of thoughts, feelings and behaviours that is seldom demanded in other courses. Medicine, nursing and teaching are perhaps the closest comparison, for each of these exert some demand on trainees to understand theory, learn new behaviours and demonstrate these as skilful practice. However, with the exception of some broad ethical guidelines, there appears to be little demand on trainees to address a set of attitudes and values as prescribed for counselling trainees. Similarly, highly fervent training in sport or music could be argued to encompass theory, skills and also embroil students in emotionally charged behaviours. Nonetheless, they neither prescribe a particular moral perspective nor encourage the area of self awareness and philosophical study that counselling training requires.

Developing trust as a replacement for responsibility

One final difference between counselling courses and others is in the requirement for students to develop trust in clients as opposed to accepting responsibility for their outcomes. Students on courses which accept that therapists direct client outcomes, also acknowledge that they are, to some degree, responsible for the outcome of the "treatment". Similarly, the skills developed in music or athletics are validated or invalidated by the student's performance. Conversely, students on counselling courses learn from counselling theory that the outcome of counselling is not their responsibility to determine. At first glance this may be taken to mean that counsellors

can afford to be irresponsible, but this is not the case. Rather, counsellors are encouraged to develop trust in the client's ability to determine their own outcomes, and the counsellor's responsibility focuses on establishing the relational climate which is to be trusted to engender this process. This requires that the trainee abandon any personal power or influence they may "naturally" wish to exert over the client's direction, strategy or development, and that they substitute the development of an evangelical trust in the core conditions of the relationship securing the necessary and sufficient therapeutic client change. (c.f. Rogers 1957) In other words, whereas doctors, therapists, teachers, musicians and athletes are responsible for the outcome of their work, counsellors are trained to deliberately employ a stance of non responsibility for their client outcomes, yet to be responsible for enabling an appropriate process conducive to their achievement. If one accepts this proposition that counsellors are responsible for exhibiting the required counsellor qualities, and demonstrating the appropriate responding skill, then another tension for the trainee is possible to elaborate. It is not difficult to imagine that if a trainee has a client that is neither achieving nor perceiving benefit from counselling, then it is likely that the trainee will be uncertain whether this is a result of their own deficit of qualities and skills or whether it is the theory that is questionable. One may consider these points suggest further differences to most other training or educational programmes and points to strong parallels with theological studies and the issue of "faith". If this argument is accepted, then it demonstrates that counselling training demands the development of belief in both the process and the human condition, that is not normally associated with customary academic or empirical study.

Counselling training and its influence on participants

The outcomes of counselling courses, in terms of personal change for trainees, are the subject of this research, and will be largely accounted for in the chapters on data analysis, and discussion of results. However, in the context of this chapter it is appropriate at this point to speculate about the influence of counselling training on trainees in relation to the psychological literature.

It could be claimed that there are specific propositions in the psychological literature that suggest compelling reasons why a counselling course constitutes such a powerful phenomena. For example, it could be argued that the timely use of shaping and modelling (c.f. Skinner 1953, Bandura 1969) are likely to fix behaviours in the classroom or learning laboratory. If this learning is augmented by the use of peer group practice, then the group is very likely to exert further influence on the individual to comply to the learning task. Once the skills are being practised with some degree of efficiency, the peer group may offer significant positive reinforcement to increase the likelihood of repeated practice. Furthermore, the process of learning something fairly difficult is, in itself, thought to be positively reinforcing through its effect on self esteem. [46]

Subsequent to the classroom practice these learned skills are taken out into practice with clients in "real" situations. Connor (1994) has the rationale that:-

> Attitudes are not changed just by talking about them, or indeed by tutor feedback. Qualities are not changed just by practising skills and writing essays. They develop through the sum total of the learning experience and they are more likely to develop if there is intentionality in the learning process through ongoing structured experiences for reflection, reviewing and objective setting." (p.37)

This appears to demonstrate her enthusiasm for a conscious programme of experiential learning for each trainee as a necessary component in the process of training competent practitioners. Providing these experiences are reasonably satisfactory, and it is probable with supervisor support that they will be, then by frequent use in everyday practice, they are further positively reinforced. If it is accepted that the practice of counselling is reinforced through rewarding experiences

---

[46]There is a school of thought initiated by Maslow (1971) and supported by Rogers (1983), Knowles (1978) and Mezirow (1983) that self esteem needs are the most powerful of all motivation factors, and thus extremely influential in the determinants of learning.

and supervisor feed-back, then there is also reason to believe that, within this process, the student's belief states may be influenced further.

Festinger (1957), describing his theory of cognitive dissonance, suggests that behaviour, freely and willingly engaged in, is likely to support or fix belief states that are congruent to the specific activities. For example, a person who has freely and willingly [47] decided to smoke tobacco is much more likely to believe smoking is not damaging their health than a non smoker. If the belief state and the behaviour are incongruent then "cognitive dissonance" exists, and there is pressure to change either the behaviour or the belief. The exception to this is when inducements are offered for the behaviour to occur. For example, if money was offered as an inducement for smoking it is easier for the individual to diminish the pressure of incongruence by the process of "justification", i.e. once it is possible to justify the smoking in relation to a tangible reward it is less likely to influence the subject's underlying belief about smoking generally. In this case, neither behaviour nor belief state needs to change.

Heidler (1958) describing "balance theory" proposes that humans strive to maintain equilibrium between beliefs and feelings in the association of elements of their lives. An example of this would be that if a student respects a tutor who also prizes empathy, then the student must also prize empathy to balance the triangle. If, on the other hand, the tutor does not prize empathy and the student does, then imbalance occurs and dissonance is produced. Although it is possible to have triangular relationships between three elements that are not all positive or negative they must balance. For example, if A likes B and C, B must also like C. If however, C dislikes B, and A likes C and B, then dissonance occurs. To balance this situation C must begin to like B or A must begin to dislike C. [48] This would indicate that there is some

---

[47]In this context freely and willingly does not take into account the significant influence of peer groups or other powerful behavioural influences that indeed may be operating alongside what is normally considered "free will".

[48] Concrete examples of this may be easier to follow i.e.:,-

Balanced = Student respects Tutor both like Empathy. Student respects Tutor, both dislike Empathy. Tutor likes Empathy while the Student dislikes both Tutor and Empathy.

Imbalance = Student dislikes Empathy and the Tutor, tutor dislikes Empathy. Tutor likes Empathy,

pressure to conform to group and tutor views, and that the development of new ideas and behaviours are likely to be congruent with the majority view. This is relevant to counselling training in that it could be hypothesised that a trainer, once having influenced some change in attitudes, would have those attitudes reinforced and strengthened by classroom practice, supervised practice, and in peer group discussion. Students with different ideas, values and attitudes would "theoretically" be subject to the pressure of cognitive dissonance and the dissonance of imbalance.

If it is accepted that these theoretical processes are powerful and significant in influencing student beliefs and attitudes, and also that Connor's view relating to intentional profound change is accurate, then counselling courses are deliberately highly influential of beliefs, values and attitudes. Although it is not surprising that these courses are designed to have the most influential learning systems and methods within them to enable students to change, it may indicate a need for some concern that this process may be powerful enough to influence the uncertain student.

Summary

Some similarities between counselling and education, and training and therapy, have been explored along with some possible paradoxes. From these paradoxes, some ideas were explored in relationship to professional responsibility, practice philosophy, the potential influence upon trainees, and their ability to give informed consent. The extent to which counselling courses are different from other courses, and the implication of this for participants has been speculated.

In conclusion, it would seem that counselling courses are neither the pure educational pursuit of reflection and knowledge, nor the behavioural programming of skills toward specific objectives. Although in some ways, similar to courses such as

---

student likes empathy but not the tutor. Student respects the tutor but dislikes Empathy, Tutor likes Empathy.

training in medicine[49], nursing or social work, they differ in their prescription of change required in students' personal attitudes, values and beliefs. This central difference is therefore the additional obligation imposed on the student, i.e. to explore and change aspects of themselves according to a specific template. This essential requirement makes a personal demand on the student to develop self awareness, and simultaneously measure themselves against skills and qualities prescribed by a theory that they may have had few opportunities to critically analyse. These aspects of prescribed self awareness and directed self change in counselling training courses are the essential ingredients which sets it apart from other training or education programmes. Therefore an exploration of "self" in relationship to counselling courses forms the substantive work of the following chapter.

[49]In fact the Royal College of General Practitioners include attitudinal issues in their training.

Chapter 3

The concept of self related to counselling and counselling training

Introduction

This chapter briefly seeks to locate the "self" within this thesis. Many concepts and ideas about self abound the literature[50], and many of these relate directly to the study of counselling. As already identified in Chapter One, the idea of a "true" self (Rogers 1961, Kierkegaard 1941), and the ability to be the congruent and genuine self (Truax and Carkhuff 1967), influence the practice of, and training in, counselling. If concepts such as self esteem, self awareness and self determination find eminence in counselling theory and training, it is perhaps unsurprising that it requires special consideration within this thesis. For if the empirical part of this study attempts to measure the changes in a person's thinking, attitudes and behaviours, then it could be considered a study of a number of "selves" and their changes due to counselling training. This chapter will explore some broad views of the term "self", and examine their implications for counselling and counselling training. It will also address the issue of how change in self is measured, specifically within the approach taken in this research, and explore some of the tenets postulated by George Kelly which inform much of the methodology.

The notion of self

Within the discipline of psychology, the first clear propositions relating to self are credited to William James. James was the first psychologist to address the issue of the self. He proposed three selves, the material, the spiritual, and the social. The first category in which he examined the physical self, including one's body, possession and

[50]A recent perusal of the "Social Science Citation Index" on C.D. Rom revealed more than 7000 book and journal articles published on "self" and over 3000 publications on "identity" in the ten year period from 1985.

friends has little relevance to this thesis as it will focus on the psychological aspects of self. The latter two categories, however, are pertinent. In using the term "spiritual self", he was addressing an individual's mental processing or, to be more exact, the person's awareness of their mental processes and processing. The third self he discussed was the sense of self in which a person perceives an image of their identity through the assessment or consideration of other people's impressions of them. This early view of the "self or selves" perhaps began the rich debate and production of ideas about self in the psychological and sociological literature which continues today.

Cooley (1922) continued to pursue James' theme of the social self and coined the term the "looking glass self". This was a further illustration of how, as humans, we tend to evaluate our "selves" by using other people's opinion of us as a mirror. He suggested that through observation of others' behaviour towards us, we infer an appraisal of our "selves". Mead (1934) built upon Cooley's theme but emphasised a different aspect in regard to the "self" being a process rather than a thing. This was perhaps the first indication in the psychological literature, that the "self" , even in a mature adult, was not only capable of, but likely to, change rather than viewing it as a static entity.

Since those early proposals, psychologists, and more recently, sociologists, have been interested in the notion of self, and have debated its existence and its substance in various theoretical postulates and experiments. There exist specific and detailed differentiations between terms concerning "self", such as self concept, self esteem, self image, self awareness, self efficacy, self talk, the private versus public self, and many more. It is not the remit of this study to explore and differentiate all of these terms, but simply to acknowledge that "self" is a complex subject in its own right. The task here is to focus upon its bearing to counselling and counselling training, and to address the relevant theoretical concerns that pertain to this study. A brief overview of the main theoretical propositions concerning self and personality from the psychological literature will serve this purpose.

A Brief Overview of the approaches to theories of Self and Personality

Much of the counselling venture revolves around issues of personality, self awareness and self concept. Moreover, counselling is dependent on some fairly modern ideas of what the self actually is.

For example, Rogers (1951) held the firm belief that individuals could know them - "selves" better. This view makes the assumption that there is an "essential self" (c.f. Kierkegaard 1941) for one to get to know. This particular theme pursues an idea which is based on a multi-layered model of self, which may be imagined pictorially as the many layers of an onion. In this model, the core of the onion represents the "true self". This implies that a paring back of layers and digging deeper through significant "insights" will allow the true self to be revealed. Counselling from this phenomenological view is the process of helping individuals understand them "selves" better. Within this perspective it is believed that the discovery of the true self, the development of insight into self, and the liberating of this self understanding into consciousness, is the necessary foundation process which enables a person to choose and determine their behaviour, and be a "fully functioning person". (Rogers, 1961 : p. 184 - 196)

Freud (1949), and his followers in the psycho-dynamic approach, imagine an alternative model of the self. Freud differs from Rogers fundamentally in believing that human nature is constitutionally pleasure seeking, and driven to the satisfaction of needs and desires. This does not, however, mean that he considered self to be any less self determining once control of these drives is secured. The Freudian view of self is therefore not exactly one of a static core, but a tension between existing parts of the unconscious mind: the id, ego, and super ego. This approach focuses on the "self" not having layers, but parts that oppose each other, the id representing the instinctive basic drives of self gratification, and the super ego representing the socially conditioned conscience of the person. The former is seen as responsible for the individual's drive and motivation, and the latter as responsible for mediating the person's behaviour to a socially acceptable form. The ego is the resulting view of

"self", formed through observing the way we act, and how those actions are viewed and evaluated by others around us. This is entirely consistent with the notions of "self esteem", "self evaluation", and "self concept", which are often referred to in general conversation and informs such expressions such as "selfish" and "selfless".

Kelly (1955) and the constructivists see self as an entirely different phenomenon. The self is seen as an abstraction of an individual's thoughts which are organised in such a way as to enable a person to construct their own perception of reality. Part of that construction of reality will be an image of themselves in relation to other people and other elements in their life. This reality will be formed by their own actions and the reaction of others to those action, thus the "self" is not fixed but changing and interacting reflexively through time. Kelly makes many references to time and the lack of fixedness in relationship to personality (Kelly 1955: pp. 6 - 8, pp. 52 -53, p.73, pp.1075 -1077). He views"'self" as a changing concept dependent upon the person's construing, and not in any way static. This is consistent with the view that people change by conducting personal experiments and gathering data which informs their views and behaviours, and enables them to construe their particular and 'self' specific reality. [51]

Behavioural theories of personality account for another substantial rationale for understanding the "self", although these are not entirely uniform in their approach. For example, Skinner (1938) rejects personality theory outright and abandons any notion of self as an independent entity divorced from external stimuli. He views individuals as behavioural repertoires, and therefore does not look for "true" selves or mental conflicts between ids or egos to explain behaviour. Instead, Skinner looks only for histories of past reinforcement schedules which are responsible for producing the individual characteristics of observable behaviour. Although this rationale is consistent with his ideas of behavioural principles, its logic can be contested, in some circumstances. For it can be argued and illustrated that some human behaviour can only be construed as reinforced by self esteem. For example, in behavioural terms,

[51]Kelly's theory will be elucidated in more detail later in this chapter

endangering oneself without hope of external positive reinforcement can only be explained within the theory by internal reinforcement, i.e. the individual who has learned, whether or not through behavioural conditioning, a set of beliefs and values which determine his/her behaviour. Therefore, the subject repeats a behaviour for the internal reward of feeling satisfied with him/her "self". Thus to reject the "self", as an entity capable of its own reinforcement and replace it with a mere collection of memories or learned repertoires of behaviour, would appear also to expose a gap in the fullness of behavioural theory.

Bandura (1977), without rejecting the possibility of "self" theory, considers personality development as a behavioural phenomenon. He takes the view that the person's behaviour is the only objective measure of "self" available to observe, and that elements of reinforcement through situational stimuli inform both its development and maintenance. Later, Bandura (1982) points to there existing at least one characteristic of self that is significantly important in determining behaviour, whilst proposing his self efficacy theory. In this he asserts that individuals who perceive themselves as effective are more likely to be successful in accomplishing tasks. It follows that in order for this to be a possibility, the individual has to have the capacity to hold some perception of themselves which is in some way enduring or characteristic. More colloquially, this phenomena may seem familiar to us all as simply a matter of confidence in "self".

Earlier, Rotter (1954), accepting some of the ideas of the behaviourists, had developed a social learning theory of personality which addressed a similar but more comprehensive view. Rotter believed that the personality of the individual was influenced by cognition and behavioural reinforcement. He considered that the individual's value orientation contributed to the manifestation of behaviour which was purposeful in order to secure personal goals. The individual's confidence of achieving a particular goal was, in his view, a mediating factor which influenced both personality and motivation. This aspect of confidence in "self" was what he considered to be the internal or external locus of control. The individual, said to have

an increased internal locus of control, described someone who believed and acted as if they had some effect on, or could determine outcomes. On the other hand, individuals with an increased external locus of control, felt that forces other than themselves were more likely to exert influence on, or determine outcomes. It could, therefore, be argued that, as his theory takes account of the individual's preferences, needs and goals, it is consistent with a notion of a self which processes probability of success, and mediates internal values with behavioural reinforcement. This would indicate a "self" that was able to change and adapt to circumstances and situations, but remained internally consistent according to it's particular value set.

Mischel (1973) took Rotter's hypotheses and expanded them to encompass a more cognitive view of the personality and the self. He, like Rotter, believed that subjective values and the expected outcome of behaviour, are predicted and acted upon by the individual. However, in addition to this, he also concluded that the person has aptitudes or competencies and self regulatory systems that influence behaviour. This implies that the "self" in Mischel's theory not only has preferences and expectations but also a set of standards of behaviour which reflect these. Once again, this allows for an organism which is adaptable to differing situations, but clearly offers the possibility of observable consistency from the organisation of an internal value set.

An alternative proposal mooted by the trait psychologists (Allport, 1961, Cattell, 1965, Eysenck, 1967) is that personality characteristics are consistent and resistant to change. Eysenck, in particular, proposes that much of what Rogers and the "self" theorists propose can be accounted for by predispositions and characteristics that have been genetically determined. As such, it is unlikely that they can be influenced significantly by life events or self reflection. Despite Eysenck's rather intransigent view, some of the ideas of the trait approach to personality could be identified as supporting some of Rogers' views. For although they approach personality from an entirely different view, they come to similar conclusions in relationship to a consistent core of self. The idea that certain characteristics are enduring across differing

situations and circumstances has parallels to Rogers' notion of the "true self". The difference is largely in the permanence or raison d'etre of these characteristics. Whereas Allport considered that traits were fixed genetically, Rogers saw personality characteristics as being the outer coat of a person which developed according to life's experience, and the true self returned to by the process of therapy (c.f. Rogers 1957). It may be argued that the essential difference between Rogers and the trait psychologist is simply one of awareness. Rogers proposes that in order to be true to one's inherent self qualities, one requires to have a more available consciousness of self, whereas the trait psychologists' believe that personality traits are predetermined and enduring, irrespective of any awareness to them.

The phrase "self identity", which is favoured by some psychologists[52], signifies a perspective of consistency of the "self". Much of the work of developmental psychologists like Piaget and Inhelder (1969), Erikson (1980) and Kohlberg (1980) pay high regard to the process of building upon previous learning, and the maturing process. The logic of a stage by stage development of the "self" through learning, life experience, and maturing, has some implicit merit which is difficult to discard. It would appear both logical and self evident that people develop the ability to think in more complex ways as they mature. Perhaps this maturing process, which the Developmentalists propose culminates in the formation of an autonomous identity, appears so obviously correct because individual's are familiar with the process in themselves.[53] Additionally, Piaget's (1977) later thoughts on the stages of cognitive development point to mature intelligent adults being able to use dialectic thinking, and becoming more tolerant of ambiguity. If this idea is accepted and followed to its logical conclusion, then it would point to the more cognitively complex the individual becomes, the more able they are to be inconsistent.

---

[52]Notably Erik Erikson (1959) in his eight stages of psycho-social development

[53]The alternative proposition is that most individuals agree with this view because it supports and flatters the view they have of themselves. Although there are critics of Piaget's work in relation to the precise nature of the process of development of thinking, (c.f. Donaldson 1978) no psychologists are prepared to argue that there is no process of development.

Goffman's (1959) classic sociological study on self proposes the idea that the individual's situation and role within any encounter may determine how they act. The salient point here is that he is suggesting that people consciously act out different roles in different situations. Furthermore, he concludes that an initial encounter may be extremely influential in terms of the role which people will continue to act out in that future relationship. More recently, studies of social behaviour have led to ideas such as McGuire and McGuire's "spontaneous self concept" (1981). This research suggests that individuals can define and redefine them "selves" on the basis of specific situations and in different social environments. Similarly, Gergen (1982), has suggested that social constructions of the "self" are possible, and that these are more flexible, adaptable and able to change than previously thought. He proposes that people may have the ability to present as "multiple selves", and respond to different people, events and circumstances with a multitude of different demeanours. Although these are not fully expounded theories attempting to integrate knowledge of the self, they do propose alternative perspectives.

The possibility that consistency of values define self

Although all of these theoretical propositions seem to be very definite and distinct, it is still possible to speculate that a person's characteristics and behaviour are informed from one source. Despite the varied views and theories that dispute a unified or core "self" it can be argued that it is an individual's values that inevitably inform and shape both characteristics and behaviour. Before attempting to present any arguments to support this view, it is necessary to briefly identify what is accepted by the term "values". Kluckhohn (1951) suggests that:-

> A value is a conception, explicit or implicit, distinctive of an individual or a group, of the *desirable* which influences the selection from available modes, means, and ends of action. (p.395)

This view links values with action, and places values in the cognitive domain by asserting it is a conception. Other authors (Rokeach, 1973; Allport, Vernon and Lindzey, 1960) see values as abstract evaluations which are not tied to any specific object, event or situation, but are rather broad categories such as freedom, justice, beauty, comfort, obedience, punctuality and so forth. In this regard, a "value" is the ability to hold an abstract concept in one's head that is evaluated as good or having value. Thus events, experiences, situations, and behaviours can be judged against these held values, and determined to be good or otherwise.

If these general definitions of values are accepted, then it is possible to pursue a line of reasoning indicating that values have import to the self and personality theory debate. In reviewing some of the theoretical propositions in personality theory, it can at least be seen that they do largely tolerate the idea that values could underpin the consistency of "self". In other words, an alternative explanation of self and personality theory can be formulated using underpinning values as the source of both consistency and inconsistency of behaviour which is subsequently used to determine personality characteristics or the lack of them.

It could be speculated that if values are held firmly with strength or passion, then consistent behaviours result. Alternatively, if values are themselves in conflict, inconsistent or heavily influenced by transient emotions, then behaviour resembling a random situational response to the environment may result. This reasoning would lead to the suspicion that any observed behaviour provides sparse evidence in support of the existence of either consistent personality traits, multiple selves, or a core selfhood. Some support for this view is provided by Mickleburgh (1992):-

> It is useful to distinguish between conceived and operated values. Conceived values are the idealised concepts held at an intellectual level, often with strong conviction but not necessarily transferred into positive action, whereas operative values govern the actual behaviour that the individual chooses to perform. (p.393)

Additionally, Mickleburgh, synthesising much of Piaget and Kohlberg's work on cognitive and moral development respectively, asserts that values form by the cognitive route of reflection, or through feelings which are associated with experiences. In other words, individuals develop their own values through at least two different processes, neither necessarily mutually exclusive. In one respect, values may be assimilated through thinking and reasoning about what is right and wrong, what is good and bad, and concluding with some guiding principles. In another, the individual's values may be influenced and formed by what makes them feel good, what is enjoyable, or what is painful. Both cognitive and moral development may play some part in what particular conclusions and guiding principles emerge for each individual and therefore, logically, this will contribute to the uniqueness of each defined "self".

The potential combinations of thoughts and feelings as a process of value development does not preclude the possibility that individuals may consider that some experiences, although pleasurable, are not valuable, and visa versa. The individual may then choose to act either congruently to cognitive integrity or simply to do what feels good. If it is accepted that feelings, which may be determined by the more immediate environment or recent events, may prevent behaviour being congruent to a more enduring cognitive value orientation of the individual, then it is not surprising that some behaviours appear "inconsistent" or appear to validate "multiple selves".

It is perhaps important to note that this proposition by Mickleburgh also takes the view that consistently operating behaviours from feeling orientated values may lead to problems of a psychological nature:-

> Problems can arise if we use only our feelings to decide on value choices....[I]f our actions are contrary to our values then there is dissonance. Self esteem is lowered and there may be feelings of shame, guilt, or anxiety. (p.393)

To some extent, this viewpoint returns the discussion to a position similar to that held by many of the "self theorists", such as Rogers, who also suggest that continuously acting in violation to one's core values will create psychological distress. It would appear that this view is fundamental to most counsellors. Furthermore, it perhaps forms the basis of the hypotheses that individuals who operate consistently without regard for their core values, are neither living their lives as "fully functioning persons" (Rogers, 1961), or towards the "self actualised" individual (Maslow, 1970). It follows, from this view, that these individuals need help to understand their core values or them "selves" better. Achieving this will inform their behaviour, and change their lives for the better. This hypothesis, if strongly held by counsellors, once transferred to the training of counsellors, becomes an imperative that must also apply to trainees. Following this reasoning, it would not be surprising that significant importance would be placed on self awareness and self reflection in counselling courses.

From the constructivist's view, Fransella & Dalton (1990) agree that core constructs or values exert significant influence on behaviour, but view emotions as the result of cognitive conflict rather than a separate entity in themselves. They also similarly assert that values remain stable and resistant to change:-

> ...[the most superordinate constructs]... are constructs to do with life and death issues; religious issues; what someone feels they cannot do without. ....into the person's basic system of values. It is perhaps not surprising that people's superordinate constructs are those that are the most resistant to change. (p.59)

Fransella and Dalton identify that the individual's behaviour is seen in relation to the most superordinate constructs or values so, for example, if a person acts in contravention of them, a state of dissonance occurs, and the emotion of guilt is the product. Kelly (1955) considered that core constructs[54], which may be considered

[54]Kelly (1955) defines "core constructs" as "one which governs the person's maintenance processes." (p. 533)

more colloquially as values, underpinned much of a person's action. His elucidation of what he termed "core role structure" is essentially what other psychologists may consider to be the "self concept".[55] He suggests that the core role structures are the organising ideas about "self", and what is right and wrong for that person. His cognitive interpretation of emotions, which he terms "transitional constructs" are created when situations, experiences and behaviours, which the person knows about or engages in, do not make sense to the individual's understanding or reality. The struggle to make sense of, or interpret new events in accordance with existing knowledge or experience insufficient for the task, results in these "emotions" or transitional constructs. Kelly, who is often criticised for ignoring or paying little attention to feelings[56] (see Bruner, 1956: 355, Mackay, 1975:128, and Rogers, 1956), took the trouble to describe these cognitive events resulting in physiological arousal very precisely. For example, this is how he describes the experience of guilt:-

> Perception of one's apparent dislodgement from his core role structure constitutes the experience of guilt. (Kelly 1955 p. 502)

Kelly, in his very exact terms, is describing the resulting experience of behaving in a way that is contrary to one's values. Although emanating from a completely different perspective from the self or trait theorist, Kelly's position lends considerable support for the idea that personal values are of great import in defining self. Indeed,

---

[55]The self concept is considered by many psychologists to be people's theories about themselves. They are often elicited by techniques such as free descriptions (Liversey and Bromley, 1973) or "Tell me about yourself" (McGuire and McGuire, 1982). Rogers (1951) used a technique called 'Q' sorts to rate self descriptions when assessing clients self concept. Kihlstrom and Cantor (1984) suggested that self concept is a hierarchical system, much like any other systems of knowledge informed by observations of self in different situations and experiences over a time span. Because this model of self concept is one proposing integration of concepts, it is easy to see how some clusters of knowledge may be inconsistent with other groupings of ideas. Thus, some inconsistency of an individual's notion of self in different roles, situations and experiences is possible. Alternatively, the schemata model of self concept is most notably espoused by psychologists such as Bem, 1981; Markus, Crane, Bernstein and Siladi, 1982; and Markus, Smith and Moreland, 1985, suggests that self concept, an independent cognitive structure developed in regard to past experiences relevant to self, is accessed and utilised in any subsequent processing of self relevant information. Thus, in this model the self concept is largely consistent, but adaptable to change as it assimilates and accommodates new information or perceptions.

[56]Bannister (1977) dismisses these criticisms comprehensibly in his paper "The logic of Passion".

although Kelly and Rogers may seem strange bedfellows, in regard to values they differ little. Both agree that psychological distress and physiological arousal is the likely result of an individual being distanced or displaced from their core values. Rogers (1989) went further in suggesting that it is the very nature of estrangement from values that distances the individual from their true self. He postulated that the instinctive self of the infant informs the organism what it likes and dislikes, and it is only the process of taking note of others' ideas and opinions that distances the individual from its own innate sense of what is valuable.

> He learns from others a large number of conceived values, and adopts them as his own, even though they may be widely discrepant from what he is experiencing. (p. 174)

Kierkegaard (1941), to some extent a great influence on Rogers, had earlier written about selfhood in a similar vein. He clearly differentiated between what he considered the "naked self", the self without disguise or subterfuge, and the clothed self, which he considered to be the role or act that a person may choose to play in order to secure immediate benefit according to the situation. He suggests self reflection is the route to knowledge of the naked self:-

> With this certain degree of self- reflection begins the act of discrimination whereby the self becomes aware of itself as something essentially different from the environment, from externalities and their effect upon it. But this is only to a certain degree.....Because to a certain degree he has dissociated his self from external circumstances, because he has an obscure conception that there may even be something eternal in the self. But in vain he struggles thus; the difficulty he stumbled against demands a breach with immediacy as a whole, and for that he has not sufficient self-reflection or ethical reflection; he has no consciousness of a self which is gained by the infinite abstraction from everything outward, this naked abstract self

> (in contrast to the clothed self of immediacy) which is the first form of the infinite self and the forward impulse in the whole process whereby a self infinitely accepts its actual self with all its difficulties and advantages. (p.86 -87)

Kierkegaard is graphically explaining that individuals may struggle with behaviour which is counter to their values, especially when those behaviours will immediately bring some advantage. Additionally, he proposes, that it is often this immediate advantage from behaviour that perpetuates a struggle, and consequently keeps the individual distanced from their naked selves. In this, it would seem that Kierkegaard is not in dispute with any of the psychological theorists. His description of individuals acting for immediate gratification rather than with congruity to their "real" self remains compatible with behavioural, dramaturgical and cognitive perspectives. It could even be argued that his position is sympathetic to admit to the power of behavioural reinforcement, although his position is not one that admits only to that premise. The significant variance of Kierkegaard's view is that reinforced behaviour is not necessarily the free choice of the human being more capable of self reflection. Indeed, from Kierkegaard's position it would appear that he considered the more tangible rewards of immediate gratification merely a distraction from self reflection and an intimacy with self. From this position, Kierkegaard views can be interpreted as, at least, conducive, and possibly supportive to the proposition that the individual's internally organised value orientation is the core of "selfhood". And also some characteristics of personality are simply measurements of behaviours that are mediated by the environmental factors prevailing at the time.

If the argument that immediate gratification is the most likely reason for a person's behaviour succeeding, or at least that behaviour cannot be directly related to underpinning values, then the dramaturgical perspectives can be seen as important observations of behaviour, but of little substance in debating the issue of values and their influence on "selfhood". The evidence of multiple presenting selves or spontaneous self concepts in differing situations and roles casts little insight into

selfhood, and adds more to an understanding of the individual's potential for flexibility of behavioural response.

Frosh (1991), writing on "identity", offers a view indicating that psychodynamic theory may also allow for the prospect of values being pre-eminent in self definition.

> Despite the variety of readings of selfhood, ego-function and developmental history which can be found in the psychoanalytic literature, there is a strong shared theme that places a premium on the construction of internal integrity. As a shorthand, one can call this the necessity for the achievement of selfhood: some inner, balanced order that allows emotion to be experienced and desire expressed within a context of stability of personal boundaries and an openness to relationships with others. (p. 189)

This view of internal integrity cannot be seen as an endorsement of "selfhood" being organised by underpinning values but it does, in essence, open up the potentiality that it may be so. At least it allows for the possibility that values define self, and to accept that the proposal is, to some extent, compatible with psycho-analytical theory. Taking a closer look at the Freudian perspective, it could be argued that his view of the super-ego, and its effect on personality, is completely compatible with the view that values define the personality or "self". Many authors equate the super-ego with that of the human conscience for ease of understanding and this, in turn, is often associated with the formation of values which determine self esteem and ultimately some behaviour. Bohart and Todd (1988) elucidate the super-ego thus:-

> The super-ego is formed out of the internalized (or "introjected") values of the parent. It consists of both the parent's moral values (essentially the "conscience") and a perfectionistic standard of what a good person should be like. (p.78)

From this account it can be seen that from a psycho dynamic position the self is equally significantly influenced or defined by values.

Mischel's (1968) original rebuttal of the trait theorists comprehensively argued that there was no evidence to sustain the view that behaviour was fixed by personality traits. Mischel adopted the alternative view that behaviour was predictive of itself, or in other words, how people behave in one situation is the best predictor of how they may behave in another similar situation. His position referred to as "situationism" did not totally preclude the possibility of some internal mechanism that determined behaviour at a cognitive level, so a somewhat polarised argument arose between Mischel and the trait theorists. Experiments "proving" one side or another were frequently rebutted by another experiment proving the alternative point of view.[57] Mischel's theoretical proposition attracted considerable criticism, particularly from Bowers (1973), who exposed the futile nature of the polarised argument, and proposed interactionism as an alternative. Interactionism acknowledged that situational and personal characteristics were equally likely to be exerting influence over behaviour. This closed the gap between Mischel and the trait theorists by demonstrating that neither position could be totally substantiated, and shortly after Bowers' paper, Mischel adopted a position more sympathetic to interactionism than his original behavioural stance. This led to Mischel (1973) addressing the issue of an individual's consistency, and a revision of his theory from a social learning theory to a cognitive social learning theory. By accepting an underlying cognitive base for behavioural inconsistency, he was admitting to the possibility of an internal rationale. It does not take a great leap of faith to speculate that this internal rationale could be determined by a person's values which exert influence over behaviour in varying degrees depending on the situation and the extent of the person's awareness or passion towards them.

It also follows that Bandura's (1977) social learning theory implicitly accepts the idea that internal values have the potential to influence behaviour. Without at least

---

[57]The extensive debate that ensued is fully documented in Ekehammar (1974)

implicitly acknowledging this influence, it would be impossible to assert that individuals manifest choice in which behaviours they imitate. Bandura is clear that the subject's likelihood to imitate modelled behaviour is significantly influenced by their perception of the person modelling it. For example, a popular hero is more likely to be copied than someone less positively perceived. Therefore, it follows that for the individual to address preference in relationship to what it observes, imitates, and ultimately incorporates into its behavioural repertoire, a valuation mechanism must be part of that process. Similarly, the behaviourists' ideas of reinforcement requires the individual to determine a preference or to interpret what it finds pleasant or unpleasant before the likelihood of repeated or strengthened behaviours can be determined.

If the considerations of these connections are accepted then the resulting hypothesis is that the individual "self", as determined by its unique set of values, is likely to be both enduring and capable of change. There may be consistencies within the self that have developed and become fixed through the varied processes of life and experience. Whether one takes the view that behavioural reinforcement produces a set of values underpinning choices of action, or that some communicated principles from significant others, i.e. parents, lovers, teachers , folk heroes or other role models, are responsible for instilling an evaluating potential, it is difficult to dispute that some unifying cognitive activity is occurring, even if this is simply memory. The result of this unifying cognitive activity is to allow the individual, on thoughtful reflection, some baseline of analysis in order to inform considered and conscious behaviour, should this be their choice.

From the brief review of the theories of self and personality, it may be postulated that the one linking factor that may be a significant determinant of the individual's "selfhood" is their fundamental "core values". The core values, as already implied, figure in many of the theorists' hypotheses, and may function as the thread of consistency in the 'self' and as the mediator of all considered action. The importance of considered action or self reflection is perhaps the most noteworthy point, for ill

considered or impulsive behaviour may not be so useful in identifying unifying core values. Kierkegaard's lucid focus on the "ethical" self points to only some individuals being capable enough to weigh up choices and changes, and act congruently to their true selves. In other words, it could be argued that many of the observations of everyday behaviour may not necessarily reflect the adoption of the particular core values of an individual, but a more careful study of a person's considered judgements over a longer time span. Therefore, some of the artificial or experimentally conjured environments may result in a false perception of spontaneous change resulting from "role" play manifested behaviour, rather than a nucleus of what is known as the "self". For example, the isolated examination of behaviour in relationship to positive reinforcement experiments, may "prove" that particular behaviours can be strengthened or their repetition increased, but this does not mean to say that there is any deeper connection to the individual's sense of self and this behaviour. In a similar vein, Peters (1966) acknowledged that the rational person capable of understanding the significance of "individual consciousness" does not always operate with this in mind. The conscious choices, indicated by a self conscious conception of its own needs, interests and desires, may not always be operated on a moment to moment basis. It is conceivable that the abstractly held value is not always so present in consciousness that the instant gratification of an immediate want will not take precedent.

Relevance of the theories of self and personality and "self" defining values to this study

It is critical to note that, within all this debate, the observations and manifestations of behaviour do not, in any circumstance, automatically reflect the person's "true self", should this entity actually exist. Whatever experiments or observations carried out may suggest, there will always be the possibility that the way people act is only that - an act. As Rogers (1957) suggests, there may be a "true self" that is not ordinarily revealed, except to oneself under the necessary and sufficient climatic conditions.

These differing ideas of self, and their importance to this study, may not be immediately obvious. However, on closer inspection it can be seen to have significant relevance in relationship to the possible risks attached to a training course that predominantly prescribes the exploration and development of the "self". For if it is accepted that the self is a process, or in some way easily changeable, then it is necessary to have a concern for what the course may change "self" into. Conversely, if it is accepted that in some way there is a "real" or "true" self, then there exists no danger to concern course leaders. Teachers can continue, with impunity, all their endeavours directed towards self awareness. They can continue to model and shape behaviours; extol the virtues of the counselling ethos; and commend the principles of unconditional positive regard, non judgementalness, warmth and empathy, because this can only impact upon a person if the "true" self is compatible to these ideas. Indeed such an argument could be extended to all educationalists, that if a belief in the "true self" exists, that any personal beliefs, theories or ideas can be extorted to the pupil without fear of responsibility for their impact. This would be done in the certain knowledge that anything discussed will have no influence on the "real person" if there is not some implicit affinity with what is being taught. Following the logic of this argument to a conclusion, but reducing it to a simpler format, good pupils could only be taught good things, and bad people could only learn bad. This rather cynical and reduced argument would identify education as a somewhat sterile process, and leaves teachers in the position of being mere mechanical agents of knowledge or deliverers of revelation.

In examining this argument carefully, it is also possible to see another possibility. It is reasonable from the perspective of the "true self" that, although it may not be affected by the particular experience of being taught, the actions of the subject may still be changed. The possibility of the true self remaining unchanged, and the subject's behaviour altering, would be supported by some of the reasoning of Piaget's (1977a) tolerance of ambiguity, and also the experimentation conducted by Goffman (1959). This position would result in teachers having to accept that, to some extent, they can alter behaviour without changing fundamental values and beliefs held by the subject.

This particular idea has been pursued by some psychologists in the classic studies on obedience[58], conformity[59] , compliance[60], and dissonance theory[61]. A study of all these ideas ultimately lead to the question being asked, as to whether skills can be taught without beliefs changing in individuals that hold dissonant views to the practice being taught. Do students simply comply with the task but retain their private beliefs? Do students conform to the group "norm", despite their reservations of the group's error? Or will students' beliefs change to be in line with the skills they are obediently learning?

Another possible view is that the "self" has traits which are relatively permanent or that the "self" is perhaps not unchangeable but resistant to change. Accepting this view places considerable responsibility on the teacher to attempt to influence the individual at every opportunity but, with the accompanying and depressing vision that all the efforts exerted will be in vain. There is, however, some solitary comfort in this point of view when considering that the teacher is hardly likely to be responsible for life changing insights which are difficult to prognosticate if they have little influence.

By a process of elimination, it would appear the other positions sustainable to adopt would be the various positions between the two extremes encompassing the notion that the "self" is neither fixed, fluid, developed or predetermined, but that it is all of these things, at some time, for some individuals, to a lesser or greater degree. This would appear to be the likeliest position to be accurate, considering the range and

---

[58] Milgram's (1963, 1974) experiments demonstrated that subjects would behave as prompted by "authority" figures in certain circumstances, whether or not this reflected their normal behaviour or cut across their values and beliefs.

[59]Asch's (1951, 1955) experiments demonstrated groups of people will, under certain circumstances, conform to the groups stated beliefs even when they think they are erroneous.

[60]Kelman (1958, 1961) concluded that compliance was the change in overt behaviour as a result of social pressure but indicated no change in one's private beliefs.

[61]Festinger's (1957) cognitive dissonance theory suggests that when a subject's behaviour is in opposition to their beliefs, a tension arises (dissonance), the individual attempts to resolve this tension by changing either behaviour or belief until consonance occurs. He also suggests that, generally, it is belief that changes if the behaviour continues unless the behaviour can be justified in some way to retain the conflicting belief.

extent of the experiments conducted to support each of the previously espoused views.

Relevance to counselling training

Should the view be taken that fundamental values are developed and enduringly held by a person, and this is the factor responsible for consistency of self, any endeavour which seeks to change such values must admit to the risk that such enterprises may hold. As already argued in Chapter Two, there exists a greater risk of indoctrination in training courses than in educational ventures. However, it is also accepted that educational programmes that explore a wider range of issues may invite a significant change process. Both of these processes may or may not be consciously and willingly undertaken by the subject. If a counselling course that combines the behavioural strategies of training and the exploration of a wider educational process which, additionally, focused significant emphasis on the exploration of self, then it could be anticipated that if there are underpinning values that organise "self", these will be affected.

A theory of the unique self : an alternative to universality

Whether the previous hypothesis that consistent values underpin the consistency of self is accepted or not, the argument serves to raise awareness to the dominant themes of current psychological theory. It would appear that all those psychological theories[62] which claim to understand the mental mechanisms of the self then claim universality in applying these understandings to all human beings. This universality of approach is open to challenge. As already alluded to, the self may be considered to be anything from fixed to fluid, existent or non existent, consistent or inconsistent, or from a developing entity to a set of memories projecting through time.

---

[62] It is important to note that an increasing Sociological perspective on the self is emerging which is not addressed in any depth in this thesis (See Freeman, 1993; and Kellner, 1993).

Kelly's Personal Construct Theory

An alternative view , which encapsulates the flexibility being suggested, is proposed by Kelly's theory of personal constructs. Kelly (1955) sets out that each individual is unique and, as such, any of the psychological theoretical postulates may apply or not according to that particular individual. In other words, one self may be a developing maturing person who adds to their cognitive complexity according to their experience, another may apply differing role behaviours in differing situations, and yet another may hold enduring traits which govern their behaviour in every situation. Kelly's theory allows for the possibility that all individuals, through their personal and unique construing of themselves, may construct the "self" according to their own criteria, values, beliefs, and differing on going experiments throughout their lives.

In rather more simple terms, Kelly's idea was that people have a notion of themselves through the way they think about themselves. Their complexity of thought, or how certain clusters of constructs are connected in complicated ways, may be interpreted by others, and labelled as a characteristic or personality "type". However his view differs in that he believed that if there is a consistent "self", it is because the person has a way of thinking about things in a consistent way. Kelly would simply see this as a construct system that has at its "core", stable constructs which are currently able to make sense of the person's reality, and do not require to change or recalibrate. Within this conceptual framework of a person's way of thinking, there exist many possibilities of interpreting the self. The construct system may hold many ways of viewing its self and its behaviour from clusters of constructs which have been formed through previously conducted experiments, and data collected and assimilated. There is potential, especially in some complex cognitive networks, for the individual to hold inconsistent views, and fragment them to the extent that they are not connected. From this perspective, it is possible to reinterpret all other theoretical propositions, such as Piaget's "tolerance of ambiguity", Festinger's cognitive dissonance theory, and Milgram' experiments on obedience. Each of these can be reinterpreted in relation to Kelly's cognitive theory of "self". His idea of a

complicated cognitive network of constructs held in isolated clusters, partially or fully communicating with each other, presents a view of the self as capable of changing and behaving spontaneously, or in a considered way, depending on the state of the network. For example, the inconsistency of behaviour with previously espoused views may, in Kelly's terms, be the lack of communication between isolated clusters of organised thought. This idea, that an individual could "box" off discrete areas of thinking which he called "fragmentation", is consistent with Piaget's view that the mature mind is capable of tolerating ambiguity. However, it would not be enough to simply state this without a little further explanation, for the complexity of the integrating facets of Kelly's theory, which he called corollaries potentially enlighten the competing nature of the current discourse on "selfhood".

Kelly's fragmentation corollary is defined as:-

> A person may successively employ a variety of construction systems which are inferentially incompatible with each other. (p. 83)

On the face of it, Kelly offers a simple way of accepting that human thought can tolerate inconsistency. However, if this was the full explanation, then accordingly Kelly could not explain cognitive dissonance. At first glance, it would appear that, logically, cognitive dissonance is not possible if ambiguity is able to be tolerated. Kelly explains that the organisation of the cognitive structure, although hierarchical, is without limit to its subsystem potential. An illustration of this may be helpful in clarifying exactly what he meant. For instance, a black woman feminist may find difficulty in accepting views relating to discrimination of her race, whilst sympathising with the position of a white woman racist being oppressed by men. In this illustration, it can be seen that an individual holding conflicting political views which seem to be incompatible, can in fact accommodate them within a sophisticated conceptual network.

In Kelly's terms, this is explained by the superordinate construct of justice and equality being stable or impermeable.[63] However, this does not preclude the subsystem clusters occupying their own hierarchical logic. In the example given, the sense of injustice of oppression is the most important consideration. The fact that the oppressed can, in other situations, be an oppressor is less important, and therefore a mildly uncomfortable tolerance is acceptable. This can be seen as entirely compatible with Piaget's tolerance of ambiguity. Cognitive dissonance, on the other hand, would be framed somewhat differently within Kelly's theory. Cognitive dissonance would be illustrated if the black woman in question identified situations or events where she herself was involved, complicit in, or condoning oppression. For example, if the woman were to seek to humiliate the white woman racist in public, and later identified this behaviour as oppressive, she might experience cognitive dissonance. In this situation, the most important (superordinate) constructs are compromised and dissonance is a likely outcome.

Finally, Milgram's experiments on obedience attempted to explain why some subjects behaved contrary to their beliefs when instructed to by people in authority. An explanation, in Kellian terms, may suggest that if the subjects operated from the constructs of "authority", "obedience", and "reasonable behaviour", which were clustered together without mediation from other clusters containing constructs like "moral behaviour", "rebellious", and "compassionate", then fully considered behaviour may not have resulted. This would be an example of what Kelly calls tight construing.

Tight construing is the process of thinking in ways that have little variation possibility. In other texts, this type of mental process may be termed "concrete" thinking or "narrow" thinking. Kelly's non judgemental language is deliberate, for he does not consider tight construing as a negative process, but simply as a different and necessary one. For example, tight construing of the principles of justice might be held by one lawyer in regard to the letter of the law being upheld. In this example,

---

[63]Permeability, superordinate constructs, and tight and loose construing is considered in more detail in the following section.

the lawyer would expect certain punishments to follow certain crimes. These are firmly held ideas which do not require much thought or consideration, and thus serve the purpose of enabling immediate responses and decisive action. At the other end of Kelly's axis of tight construing is found loose construing. Here, using the same example, another lawyer may seek not only to serve justice by effecting the letter of the law, but also by fulfilling the spirit of the law. In the latter circumstance, the lawyer is required to think more laterally, and perhaps open up alternative ways of perceiving the crime. The lawyer may wish to add the idea of mitigation, and ponder the specific situation, circumstance, and motive until each has been fully contemplated, and the action needed to deliver justice has been determined.

It can be seen from this that Kelly's idea of tight and loose construing allows for the possibility of both spontaneous[64] acts, funded from isolated clusters of thought, and more considered behaviour or expression of internally debated ideas, which are funded from an integrated mental process. Each of these processes produces less and more potential variation of action respectively. Constructs held "tightly" together, with no other contesting constructs to connect with them, may give rise to impulsive or automatic behaviour. Acting automatically protects the individual from having to examine and possibly revise the system should some inconsistencies emerge.

According to Kelly, when an individual becomes aware that significant inconsistency is present within their system, and it would seem that it requires revision, then anxiety results. This occurs when individuals find themselves in situations which are difficult to understand, and their current construct system cannot make sense of it. With the passage of anxiety, and when time exists for the network to fully communicate, the individual may discern the incongruity of the impulsive behaviour and "regret" it.

---

[64]Spontaneous in this regard should not be interpreted as being value laden, i.e. being spontaneous. Tight construing does not preclude acting spontaneously in regard to acting on the impulse of a feeling, desire or wish to do something. It should not be mistaken for a reflex "knee jerk" reaction, for some tight construing may still offer choice of action from a wide range of unvarying options.

> *Core constructs are those which govern a person's maintenance processes* - that is - *those by which he maintains his identity and existence*. In general, a healthy person's mental processes follow core structures which are comprehensive, but not too permeable. Since they are comprehensive, a person can use them to see a wide variety of known events as consistent with his own personality. (1955 : 482: italics in original)

In other words, acting incongruently to the "core" constructs which determine the self-governing value orientation of the person, gives rise to the emotional experience of guilt. It would follow then that in situations such as the one Milgram created, the person would firstly find the situation difficult to understand, and thus a state of anxiety would exist. This would be followed by tighter construing, and possible fragmentation of the construct system resulting in impulsive or less considered action. Periods of reflection following the event may result in guilt if one felt they had acted incongruently to their core structures. If this description of mental processing is accepted, then it is not difficult to see how in Milgram's experiments, individuals were more ready to act rather than reflect, loosely construe, or be open to experiment with the situation.

These examples of how Kelly's theory is able to comprehensively reinterpret a range of psychological theories, support its application to a range of psychological propositions. This is crucially important to this study, as a myriad of theoretical postulates of the self and personality abound the literature, and, therefore, demonstrates the adaptability and applicability of Kelly's theory. Kelly's perspective offers a comprehensive theory that accommodates any of the previously discussed ideas of self or personality. It therefore offers considerable opportunities to examine characteristics of self in particular settings, and to derive data that can be extrapolated into, or interpreted by, other theoretical approaches. Any attempt to measure change related to a specific training course such as counselling is made much easier and useful by adopting an approach offering some versatility. It is Kelly's unique position

in the world of psychological thought that makes the use of his postulates on self the preferred choice in measuring change in this study.

An overview of Kelly's Psychology of Personal Constructs in relationship to this study

Before moving to the specific methodology of this study, it is perhaps useful to elucidate some of the precise meanings of Kelly's work, and to underscore the fundamental propositions that relate to this study. Kelly gives one a means of understanding and eliciting the individualistic system, and connections of a person's mind. His central idea is termed "constructive alternativism".

> *We assume that all of our present interpretations of the universe are subject to revision or replacement....*We take the stand that there are always some alternative constructions available to choose among in dealing with the world. No one needs to paint himself into a corner; no one needs to be completely hemmed in by circumstances; no one needs to be the victim of his biography. We call this position *constructive alternativism.* (1955 : 15)

Constructs

Kelly defines construing as "placing an interpretation", and goes on to describe "constructs" as the mental process of differentiating one thing from another. He details very precisely his propositions of how a person builds a system of connecting thoughts that enable the differentiation of elements[65], which subsequently allows a person to make sense of their world. Simply put, he is suggesting that people think in terms of alternative positions. This, for example, would mean that to appreciate "good" the individual must have a contrasting appreciation of "bad". Kelly also

[65] Kelly defines elements as "The things or events which are abstracted by a construct" (1955 : 137). A more detailed elucidation is given in the next section.

reminds us that, within this simple context, great individual variations may appear. The simple "good" versus "bad" axis may not be universally adopted, for example, a priest may have "good" opposed on an axis with "evil" rather than "bad". These constructed alternative ways of perceiving reality Kelly calls "constructs".

However, Kelly's idea of constructive alternativism is not quite as simple as this initial description. He also submits that constructs do not exist unless they have a context. Thus good, bad or evil will not exist as a concept unless they are addressed toward some object or perception. In other words, a good, bad or evil what? This added dimension begins to separate his theoretical position from Osgood et al (1957), whose "semantic differentiation" seeks meanings from opposite verbal labels. The latter, which are often both generalised and supplied, rather than personalised and specific, are not necessarily related to each individual's perceptions and context. Kelly made extraordinary efforts to examine each individual's personal construing, which meant the specific and particular way the subject discriminated between "elements", and how these discriminations forged together in a network of hierarchical connections to make a unique sense of a person's reality.

Superordinate constructs

Each individual will have an abundant but finite number of constructs which, according to how the person makes sense of his/her world, will be organised into some sort of system. This system, organised into a hierarchy can be expanded or contracted and, in the healthy individual, it will be constantly changing to adapt to new circumstances or events. However, the deeper structures in this hierarchy, which Kelly calls superordinate constructs or core role constructs, are more consistent and enduring. Bannister elucidates this point as he explains the importance of core constructs on defining self.

> To anticipate the events of our own behaviour, we use core role constructs - those constructs in terms of which we centrally define

> ourselves, constructs that govern the maintenance of self. When we explain our values, our philosophies, our character, our dreams of future, our vital histories and so forth, we use constructs that have a particular significance for our pictures of ourselves. (1983 :381)

Superordinate constructs are those which subsume other more superficial understandings or, to use the analogy of a tree, these are the roots from which other branches and leaves stem. For example, a person may say that they would like to be rich, but underpinning this idea is a more meaningful want, a core want which makes the possession of wealth important. When explored thoroughly, wealth may be valued in relation to aspects of security, freedom, choice or power that it provides. Hence, freedom, choice, power or security are the core values or superordinate constructs to which Kelly refers. When Hinkle's (1965) laddering approach is used, these superordinate constructs are rapidly accessed, often to the bewilderment of the subject, and reveal what, in different psychological language, would be termed the value orientation of the individual. Normally, these superordinate constructs are implicitly operationalised, i.e. the subject acts in accordance with them without conscious awareness of them. However, in counselling and counselling training, these core values are often made consciously aware to participants, and compared with the prescribed set of ethical values required of counsellors. It would follow then that it is unsurprising that trainee counsellors may be somewhat bewildered or confused about themselves and their owned values during counselling training[66].

During the process of this research, some common (potential) superordinate constructs were preselected, and the participants' evaluation sought through the use of a repertory grid. The grid was designed to discover the participants' understanding of these constructs before any sophisticated exploration of the specific counselling elements had occurred. This would lead to a greater understanding of the actual cognitive changes taking place over the time span of the counselling courses. The

---

[66] Brammer's detailed elucidation of the necessity for helpers to be more self aware and in touch with their values is reviewed in more depth in the next section : Self , personality and counselling training.

rationale followed the logic that if changes in these superordinate constructs were demonstrated , then it could be argued that change at the individual's value level would have had to have taken place.

Elements

The external world of the person is formed of elements, which are evaluated according to the individual's construct system. Elements are anything within the individual's perception that they interact with, either physically or mentally. Hence, elements are commonly people, objects, places or behaviours. However, they can also be abstract ideas or concepts. Elements are virtually anything the individual is able to think about and evaluate or make sense of in relationship to a construct they hold. For example, a person, an object or a situation can be evaluated in relationship to the construct "good" versus "bad", however, it can be clearly seen at this point that to have only one construct such as this would be extremely limiting to the organism, so many more subtle variations and elaborations are manufactured to enable a clearer and fuller evaluation. According to Kelly, each construct has its own limits and this he terms "range of convenience", some constructs will have a wide range (dilated), e.g. good versus bad, and some a very narrow range (constricted), e.g. male/female. Hence, it can be seen that it is easy to evaluate a person, an object or an event as "good" or "bad" on a continuum, but it becomes more difficult to do the same in terms of "male" or "female". With, perhaps, the exception of hermaphroditic creatures, male and femaleness, in terms of gender, are categorical imperatives. It is only when the term is used outside of its strict definition that you could, for example, describe a man as a bit male or very male. This demonstrates the limited "range of convenience" for any given construct.

Range of convenience

The range of convenience has significant implications for the examination of individuals' thinking process, and how change occurs. In regard to counselling, the

subject under examination, there are many elements central to the general concept. Taking empathy as an example, it can be seen that, before the individual can make sense of it as an element, they have to be able to construe it. They may need to ask what is it, what its component parts are, what it achieves, and whether or not it is dangerous, and so forth. The individual has already, according to Kelly, tried to make sense of empathy by testing it along a range of constructs, i.e. whole versus component parts, achieve versus do nothing, dangerous versus safe. Clearly, more information is needed for the individual to make sense of empathy and, in Kelly's terms, the person needs to conduct some experiments and validate the results. Kelly believed that humans made sense out of their world by evaluating data from continuous experiments they conduct, and that it was these distinctive and personal experiments which make each human being unique.

Permeability, loose and tight construing

The term "permeability" relates to the constructs' ability to address or embrace elements that are new or different from the original context in which the construct was created. For example, the construct of colleague/ non colleague may originally be formed and reserved in relationship to fellow workers in close proximity and doing the same job, this would be an impermeable construct. A more permeable construct of colleague/non colleague would allow other workers in the same field, perhaps even in different organisations or even different countries doing similar work, to be considered colleagues. In other words, the construct would allow new elements to be evaluated along its axis.

As discussed earlier in relation to other psychological theories, loose and tight construing pertains to permeability or stability of a construct. Tight constructs often show very little permeability, and loose constructs usually demonstrate considerable permeability. However, more precisely, tight and loose construing refer to the exactness or confidence in predicting outcomes rather than including or excluding elements to the construct. To be clearer, a tight construct is one which is held by a

person who has a hypothesis which has very few or unvarying outcomes. That is, the person believes that if they do "x" then "y" will happen. Conversely, a person holding a loose construct may hypothesize the result of "x" will be either "a" , "b", "c", "d", or "e".

In more tangible form, an example may be that a tightly held construct about religion may be "atheists are bad and Christians are good - if I tell people I'm a Christian they will know that I'm good". This tight construing would not allow much scope for "a good atheist", or the possibility that people acting badly could still be Christians. Conversely, loose constructs about religion may address a whole range of abstract views either conflictual or complementary. Views such as "some Christians may be bad, some sinners may do some good...mostly, sometimes,.. often...occasionally", and so on.

Tightening and loosening of construing is dependent upon the person's interpretation of the results of experiments conducted, and the subsequent data collected. For example, an experiment with validated results may make or encourage the person to change their construing to a looser or tighter position. Revisiting the previous example of the religious tight construer, suppose the person came into contact with a person who they liked, trusted and evaluated as good, only to discover they held atheistic views. The experiment at this point has uncovered data which can now be used in several ways. One such way would be for the tight construer to reconstrue their belief that "all atheists are bad" to a looser position of "some atheists are bad". Another strategy would be for the data to be disputed or invalidated. In this situation, the individual would have to discard the data substantiating trustworthiness and likeability, and conclude they have been mistaken or deceived. The final alternative is that the individual revises substantial parts of their construct system, and takes account of a wider view of their experience, resulting in a potentially substantial re-evaluation of fundamental beliefs.

The process of loosening and of tightening of construing should be discernible in repertory grids if these grids are repeated throughout the course of the learning endeavour and, as such, are rich sources of data to track the process of cognitive change. As the central tool used throughout this research is the repertory grid, it should be possible to ascertain movement in relationship to tightening and loosening within the participants' data and through time.

Self and Personality in relationship to counselling training

In Chapter Two it was pointed out that the majority of counselling courses and therapy training prescribed self awareness. It was also stated that the central reasoning for this prescription is the generally inherent belief that self awareness is a good thing. Equally important in the rationale for prescribing self awareness is the need for the therapist to understand themselves in order to avoid the possibility of contaminating their clients' values with their own. Brammer (1983) elucidates this in his description of helper characteristics:-

> There is universal agreement among practitioners and writers that helpers need a broad awareness of their own value positions. They must be able to answer the questions, Who am I? What is important to me? What is the social significance of what I do? Why do I want to be a helper? This awareness aids helpers in being honest with themselves and their helpees and assists them also in avoiding unwarranted or unethical use of helpees for the helpers' own need satisfaction.....Self awareness provides some insurance, furthermore, against the tendency to project values onto others. (p. 26)

> How do helpers acquire this kind of awareness? Obtaining counseling for themselves or participating in awareness groups is a key source of self-awareness. Reflection and meditation are other means. Self renewal workshops focusing on values and getting in touch with one's

> self are becoming sources of expanded awareness and renewed vigour to continue in demanding helping relationships. (ibid p. 27)

Counselling training and its experiential nature is built on the belief that it is useful to study one's own self in order to understand ways of helping others develop their selves. Although this may be so, there may also be some inherent risks in self awareness. For example, in the wake of increased self awareness and a greater knowledge and understanding of the values important to oneself, may come an accompanying self condemnation produced by recrimination of past behaviour. With a more intimate understanding of what is important and meaningful in one's life may come a disillusionment with present relationships, behaviours and daily life. The mundane and ordinary existence of the individual may seem less than satisfactory and this, in turn, may prompt behaviour which may lead to disengagement from some social settings. It should be noted that this is painting the negative portrait, equally possible is that self awareness brings great benefits for determining change for the better in all regards. The point, in essence, is that the outcome of self awareness is uncertain and cannot be predetermined, thus it cannot be assumed that it will be "a good thing". Although one could not directly attribute or blame a counselling course for this phenomenon, it may be argued that those responsible for designing and delivering them and, in particular, trainers who prescribe self awareness, should be aware of the negative potential as well as expecting the positive outcomes. From this proposition, a further question arises, for the implicit assumption here is that some change must occur through self awareness. This position may require some further exposition.

Rogers (1957) appears to assume that with the provision of the core conditions, and the development of self awareness, the individual will necessarily grow into the fully functioning person. From this it can be assumed that some significant change is expected to occur. An alternative view would be that self awareness in itself may not automatically lead to significant personal change. Egan (1994), in fact, takes the view that Rogers' approach is not sufficient for all clients, and that a more active

approach is needed to produce change in some. It would seem that, whichever point of view is taken counselling courses generally employ both strategies. As was seen in Chapter Two, encouraging the adoption of the core conditions with their associated values, prescribing self awareness, stimulating the development of skilled responses in peer training groups, and following this up with supervised practice, is the usual sequence of counselling training.

Kelly's theoretical position would support that, within this usual structure of counselling courses, and certainly all of the courses studied in this research, a most powerful change sequence is employed. The process of counselling courses and perhaps, for that matter, many endeavours of learning, can be seen to stimulate loose and tight construing cycles. To begin with courses encourage the learner to assimilate new ideas and accommodate an openness to a set of values that may be relatively foreign to them. Once this opening of new ideas has occurred then the training aspect of the course begins the process of tightening construing by teaching specific behaviours that are acknowledged as the correct way to practice. This would seem to approximate to a similar balance of loosening and tightening of construing equating to Kelly's "creativity cycle", which he recommends for stimulating change in psychotherapy.[67]

> The psychoanalytic therapeutic procedure lays great stress on loosening. In emphasizing loosening the analysts believe that they are plumbing the depths of the client's personality.... The psychology of personal constructs sees the new constructs which arise out of loosened construction not as the "true thoughts" or "insights" of the person, but as new hypotheses which must still be tightened up and tested before they are accepted as useful. (Kelly, 1955 : 530)

[67]"The Creativity Cycle is one which starts with loosened construction and terminates with tightened and validated construction." Kelly (1955 : 528)

Kelly, in this extract, is discussing the use of the creativity cycle as a way of taking clients in psychotherapy through the process of loosening and tightening as a technique for therapeutic change. Given that this is a technique for facilitating change in clients in psychotherapy, it implies the same process in training will have significant impact on personal change for the participant in such training programmes. It is therefore logical to conclude that, whichever change theory one accepts, the components of counselling courses are likely to create personal change in participants that complete them.

Summary

It has been seen that the notions of self and the theories of personality are somewhat complex and, to some extent, conflicting or competing in their various explanations and propositions. This chapter has aimed to review some of the literature informing the study of self and personality, and locate its importance to the study of counselling, counselling training and its consequent change. It can be seen from the review that, although personality has several competing theoretical explanations, one underpinning unifier or consistency factor may be the values held by an individual. Much of the chapter has been spent in determining that selfhood is not the same as behaviour, and the links between the two cannot be assumed to be direct or always correlated. It has also emerged that the prescription of self awareness and the particular sequence of counselling training courses are likely to exert influence on changes to self in some degree. Kelly's personal construct theory, when applied to an understanding of a variety of theories of self and personality, can enable a versatile interpretation of these perspectives from a cognitive paradigm. It is for this reason that the chosen research approach to determining changes in self due to participation on counselling courses was chosen for this study.

Chapter 4

Research methods and the research process

Introduction

This chapter is divided into two sections. The first is an account of the process of the research and largely consists of personal reflexivity. (c.f. Mead, 1962, Steier, 1991) It is intended to elaborate some of the thoughts and experiences that enabled the generation of the research questions, to identify the motivation for the study, and to demonstrate how some of the steps in the process of the study may have influenced both the design and the outcomes measured.

The second part of the chapter is a critical examination of the research methods, and the strengths, weaknesses and limitations of the study.

A reflexive account of the research process

This study was inspired through thoughtful reflection on some personal experiences of counselling skills training that I undertook in 1982. I had spent considerable time thinking and reading about the subject of counselling during a Certificate in Education for Nurses, as the course devoted one third of the contact teaching time to Counselling and Communication as a subject. As an enthusiastic learner, the subject held some personal fascination, partly because of the course tutor's encouragement to use counselling skills as a teacher, and also because of the continued personal development to which it appeared to lead. A significant amount of time was devoted to the subject and, eventually, to an interest in teaching counselling skills to student nurses was developed. The academic essays on the subject had achieved good grades, much better than in some other studies, and this funded a greater determination to become a practitioner in counselling, rather than simply accomplishing a sound intellectual grasp of the subject.

During the initial study of counselling, some changes in my thinking and behaviour had been noted. In particular, it appeared that my ability to problem solve had become more skilful, an

understanding of my personal goals had been more clearly identified, and some attitudes towards other people had become more non judgemental. My ability to listen had been enhanced and a greater understanding of others' emotions was perceived.

Implicit in my contract of employment was an expectation that, on return from my full time course, I would be able to teach several subjects from a position of significantly increased expertise. So it was that I embarked on four years of teaching communication skills and counselling to a varied range of groups of nurses that passed through the student and pupil nurse training programmes of the School of Nursing.

Over this period of time, it seemed to me that I was discerning changes in the thinking and behaviour of participants of these workshops, seminars and discussions. It appeared that these changes were similar to those changes I had acknowledged in myself subsequent to my Certificate in Education course. For example, students were more confident in listening to and acknowledging emotions in practice groups with their peers, they became less overtly judgemental of others' attitudes and values once elicited, and they began to express and talk about their emotions more explicitly and fluently. As a teacher, I was heartened at the results, especially in terms of academic learning, and the participants' ability to discuss, and subsequently regurgitate, the content of the workshops at examination. Yet, despite my senior officer's pleasure with the learning outcomes, I had the beginnings of some misgivings, when I considered the powerful impact these learning events were apparently delivering.

The issue for me, at that time, was not just whether the subject matter was effecting relatively young individuals adversely, but whether it is wise to teach anything so influential to anyone very impressionable.[68]

These reflections lead me to believe that, although I was convinced of the appropriateness of the

[68]Interestingly, Egan (1982 to 1994) often mentioned in these lectures that when parents are asked how important they think social skills, listening skills and problem solving are, they will declare them more important than some academic pursuits in schools. Egan claims then it is ironic that no attention is paid to teaching such subjects in the formal curriculum. Although this seems a reasonable position, perhaps it would not be the case if these taught skills were combined with a highly intense emotional and philosophical content. This has been more thoroughly debated in Chapter two.

subject matter for the student's professional life, I was less convinced they were a good thing for the individual person. The arguments presented in Chapter Two in regard to the assumption that counselling training is a .good. thing, and the debate in relationship to .informed consent. are largely informed from this early perspective. The burden of proof was, however, still mine to discover. The ability to enter into the private world of the student's thoughts seemed an insurmountable difficulty until the prospect of using Kelly's personal construct theory occurred to me.

In nursing, there are many subjects which are intensively taught, such as anatomy and physiology, and which have a high emotional component, like the study of death and bereavement. Clearly some subjects do have a more powerful impact on some students than others. Anatomy and physiology, for example, could fascinate some students as they became more aware of their own bodies and how they worked. Similarly, studying death and bereavement may disturb some students, who may become tearful or distressed as they either remembered their own personal experiences, or became more aware of their own or significant others' mortality. However, it is reasonable to suggest that with most students, these subjects make a more immediate impact than a pervasive one. At least it appeared, from my rather imprecise subjective observations, that communication and counselling skills had a more pervasive effect on the learners' thinking and behaviour than did the teaching of other subjects in the nursing curriculum.

At the time of these early reflections, it seemed that there were several possibilities or explanations for this effect. Firstly, I was in error, and my judgement was impaired through some prejudice toward or against the particular subjects. This was a somewhat dubious hypothesis as I was also involved in teaching psychology, sociology, anatomy, physiology, death and bereavement, and I had noted no such significant effects in participants of those subjects. Alternatively, it occurred to me that I may be more enthusiastic in my teaching of counselling and communication skills than in other subjects. This also seemed improbable as two other teachers taught the subject and the participants on their courses also appeared to experience more impact on their thinking and behaviours than in other topics. The other possible variable which may have had some influence was the teaching methods. The experiential methods utilised were often dramatically different to some other subjects. However, subjects such as dramatherapy, first aid

and nursing skills were also taught experientially with much less impact.

The remnants of some of these reflections have, to some extent, influenced the discussion in Chapter Two in regard to the influence of modelling skills, and the sequencing of counselling training. Equally influenced by these earlier thoughts, is the discussion in Chapter Three in relationship to the prescription of self awareness, skill practice in peer groups, and the behavioural reinforcement of supervised practice.

It may be noted that the design of the Attitude Assessment Questionnaire is heavily guided by some of these early assumptions that students' thinking and behaviour pervasively changed through counselling training. At this point, it is necessary to acknowledge the constructivist view (c.f. Schwandt, 1994:125). This maintains that any research conducted will be influenced by how the researcher construes the subject of the study, and undoubtedly, my view of the pervasiveness of the influence of counselling training was reflected in the Attitude Assessment Questionnaire. The rating scale which is divided into three[69] sections demonstrates how I had hypothesized that students' attitudes would change, not only in regard to counselling, but also towards themselves and their general view of life. On examination of the questions asked, it can be seen that my view of what was likely to change guided the design. For example, the first question, .Life is full of opportunities for people if they are prepared to pursue them with energy., was formulated from my experience of the change in my thinking subsequent to counselling training. My view that people had a limited range of opportunity had changed to a more optimistic view, therefore, the implicit hypothesis to be tested was that other participants in counselling training would change towards a stronger agreement to the statement. It can be seen from this example that my construction of the changes in myself influenced the choice of attitude change measurement in the study. This therefore precluded the possibility of using a more exploratory approach with a less limited set of constructs which might have enabled the generation of grounded theory (Glaser and Strauss, 1967). However, it may be argued that the advantages of using one's own insights into the most likely changes are twofold. Firstly, it affects the limitation of the data that is collected to that which the researcher can have confidence in being relevant and, secondly, it assists the

[69]The Attitude Assessment Questionnaire demanded consideration of eleven responses to a .General View of Life., sixteen responses to .Issues of Self. and twelve responses to .Counselling Issues..

measurable comparisons between students.

I continued to speculate that there was something essentially different in the nature of the subject, with the additional possibility that the way it was taught had some influence, and that it was having a disproportionally strong effect on participants' ways of thinking and behaving. This notion of change in thoughts and behaviours was a general impression, and it occurred to me that this could be no more than my expectations of students to change in much the way I had perceived my own change. At this point, I had no accurate picture of the exact changes that had occurred to me and possibly, this lack of precision of self understanding motivated the first distillation of some research questions. For example, what are the specific changes that occur in individuals participating in counselling skills training? Do the same or similar changes occur for all participants? This led to a secondary methodological question which required attention, i.e. is there some way in which changes in thinking can be objectively measured?

In 1986, the subject for my Master's research was curriculum design and experiential teaching methods in relationship to the Diploma in Community Psychiatric Nursing. This coincided with the English National Board for Nurses and Midwives pursuing changes in their community courses. Successful graduates from these course were now required to have a much higher level of skill development, and a greater understanding of therapeutic philosophy (ENB 1989). The ENB asserted that communication and counselling skills should be the most influential part of the curriculum as it was required to pervade all other areas of study. Subsequently, when the curriculum was introduced at Teesside University (then Teesside Polytechnic), this component consistently achieved the highest evaluations in terms of learning outcomes when subjectively scored by participants. It was for these reasons that the current study was embarked upon.

The Pilot Research

The first step was a rather crudely[70] constructed pilot. The sample was the current community psychiatric nurse diploma group in training. They consisted of a group of twelve qualified mental health nurses who had voluntarily entered the diploma programme to qualify as community psychiatric nurses (English National Board for Nurses and Midwives, course number 811). The project was to see if it was possible to measure, in some quantifiable way , the changes in participants thinking as a direct result of a one week intensive counselling and communication course based on Egan's systematic model of helping (c.f. Egan 1982) The method was a simple pre and post test comparison on a Personal Construct Repertory Grid[71] (c.f. Kelly 1955a, Bannister and Fransella 1977.)

The group was given a short input on Kelly's Repertory Grids, and taught how to elicit constructs using the triadic method (Kelly 1955a p.222). Each participant was asked to elicit as many as possible constructs using the supplied elements.[72] In addition, each member of the group was asked to describe their previous experience of counselling training, what counselling literature they had been exposed to, or any other significant exposure to counselling knowledge that might influence their construing of the elements.

---

[70] Crudely, because, at this time the author had little understanding of the refinements necessary to limit threats to validity or the complexity of the variables operating upon the chosen sample. Indeed, none of these finer tuning strategies which could now be envisaged were, at that time ,available to the naïve researcher.

[71] There were several reasons for this particular choice:-
My familiarity with the technique of repertory grids; my belief that they offered the "best" method available to measure a subjective experience objectively; and the apparent ease of collecting and evaluating the data. The academic debate in this area is rich, a lucid description of the main arguments are set out in Schwandt (1994). However, Kelly (1955a) perhaps best explains the rationale for using Personal Constructs in this quote:-

"The psychology of personal constructs therefore leads itself quite conveniently to the handling of the theoretical problem of gaining access to private worlds" (p.200)

[72] Kelly's original repertory grids specifically measured role relationships and, thus, the elements supplied were people in particular roles for the individual, i.e. Parent, a teacher, an ex lover, etcetera. The variation in this exercise does not significantly part from Kelly's repertory grid exercise except that the elements measured were to be the current understandings and meanings of counselling concepts and skills that were to be taught that week.

Once the construct elicitation had been achieved, and each participant had generated as many constructs as possible, the common or similar constructs were compiled into a list of ten which the group members felt able to accept as representative of significant ways they construed their reality. This left a common grid measuring ten elements by ten constructs. Each participant was asked to evaluate each element on each construct pole on a scale of one to five[73]. Participants were also encouraged to indicate with an .x. any elements which could not be evaluated under a particular construct[74], and with a .0" any elements which they were so unfamiliar with that they could not be evaluated.

The pilot study proved to be very successful in several ways. Firstly, it demonstrated that the considerable ranges and differences in construing made it impossible to compare all of the subjects' constructs on a group comparison basis. However, there was considerable uniformity of some constructs, making some comparisons possible. As the group was a fairly homogenous group, with similar professional experience, educational backgrounds, and interest in counselling, the task of comparing common constructs was made fairly simple. [75] Secondly, it vividly illustrated how much time would be required to elicit each individual's personal constructs if this method was to be expanded on to a larger scale. And finally, after the second grid was completed, it highlighted that many of the individuals' changes in construing appeared to link with both their perceived skill development, and some attitude change[76].

---

[73] For convenience, each construct pole was designated negative or positive. Thus helpful/unhelpful were designated positive and negative respectively. No evaluative process is intended in this designation of negative to positive, the purpose of the poles are to determine "constructive alternatives" (C.f. Kelly 1955a p.14 -15) or more simply, opposite ways of seeing things. In the repertory grid, it is the elements that are evaluated and not the construct poles.

[74] See Kelly's Range Corollary (Kelly 1955a p.68) which explains how some elements cannot be accommodated within a particular construct because of the specific nature of the construct. For example, the element . weather. would be difficult to place on an axis "Tall versus Short".

[75] The uniformity I speak of here was not entirely the uniformity of superordinate constructs such as "good" and "bad" which might have been predicted. Although some superordinate constructs such as "helpful" /"unhelpful" did occur and thus fall somewhat into that category, some more subtle subordinate construing similarities such as "offers acceptance" "implies rejection" were also assembled. Both superordinate, and the more subtle subordinate construct, are useful in different ways and thus to have a mix was both helpful and fortuitous.

[76] As participants in the pilot developed further skills during the week they also changed some of their ideas. For example - now I am listening more carefully I can understand others' positions better - understanding others' positions better affects the opinions I had reached about them - holding different opinions about people influences some of my attitudes about myself and life generally.

The results of the pilot

No statistical tests were made on the raw data that were collected and subsequently helped to produce the grids. They were analysed by hand in relationship to the changes which they indicated through increases or decreases of numbers on the pre and post grids. However, this estimated change was sufficient to confirm that, irrespective of the uncontrolled variables that were operating[77], the independent variable, i.e. the teaching of counselling, exerted an influence that resulted in the measured change. It is fair to say that those subjects who had acquired more previous experience or exposure to counselling changed somewhat less than the more naïve subjects, but even those showed significant changes.

Other possible explanations for the changes were addressed at the time in discussion with the group. These included: the intensity of training, i.e. a small group situation with considerable feedback from the course tutor; that it was a residential week and thus there was considerable discussion in free periods as well as in the formal time devoted to the subject; that the subjects were all volunteers receptive to the subject, keen to apply academic learning to practice issues from their working situations; and, perhaps most significantly, there was an expectation of change implicit in the setting up of the pilot research programme.[78]

The research questions

It was clear, at least in my mind, that counselling training was capable of having some profound effects on participants, but exactly what they were, and how the process occurred, were still a matter of subjective conjecture. My hope in refining the research questions was to bring some clarity to what could reasonably be expected to be more objectively researched in a small scale study under my control. Any ambitious international and large scale research was beyond the

---

[77]Standard variables such as age, gender, religious, cultural, previous experience, intellectual, educational and class differences between subjects.

[78]This latter effect, often referred to as the "self fulfilling prophecy" (See Merton 1949), although most powerful, was possibly minimised by the week being part of the normal scheduling of the course. Explaining, constructing and recording the repertory grids was the only addition to the expected week's work.

available resources. The particular driving force behind my interest was the concern that individuals, who willingly submitting to counselling training, were perhaps being significantly changed without their "informed" consent.[79] Education cannot naturally be compared with treatment for mental health problems, neither are people on educational courses usually people with impaired judgement.[80] However, if counselling and communications courses did hold some exceptional and far reaching potential effect on individual's thinking and attitudes, then it seemed to me that any potential deleterious effect should be documented and relayed to potential recruits for such courses. At this point, with this in mind, some clearer research questions emerged.

> To what extent do cognitive changes occur during counselling training in regard to designated elements related to counselling and the person. Are these changes similar for the majority of participants or uniquely different?
>
> To what extent do attitudinal shifts take place, measured by a specific Attitude Assessment Questionnaire, during counselling training?
>
> What differentiates counselling training from other educational pursuits?
>
> What are the likely specific components of counselling training courses that influence the cognitive, behavioural and attitudinal changes of individuals participating counselling training?

The generated questions informed the design of the research programme, and helped to select appropriate groups to study, and to ensure that the questionnaires relating to measuring attitude change and skill development rating were congruent with the research questions.

---

[79] The literature I was familiar with at this time was particularly influential in regard to my concerns. As a mental health professional, I was only too aware that individuals will comply or voluntarily submit to treatments without fully understanding the implications of such processes. The idea of informed consent and its relationship to counselling training is discussed in Chapter 2.

[80] Impaired judgement is used as a global term to encompass individuals who, for reasons of mental health, learning disability or immaturity, cannot be considered as able to be self determining.

Selecting the samples

Two major factors influenced the choice of groups to be studied. Firstly, it seemed important to investigate courses which offered a range of schemes and a substantial number of participants. The range was to include disparate academic levels of study, varied durations, and different study modes. By increasing these variables, the possibility of drawing informed comparisons was strengthened.

Secondly, the issues surrounding accessibility to research suggested that, to some extent, the sample should be one of convenience. McLeod (1994) suggests that gaining entry to research is fraught with difficult issues that require to be overcome before any serious proposal can be effected. Furthermore, he suggest that, in consideration of these issues, it is not surprising that much research is conducted using samples of convenience as a response to circumvent these issues and thus make the research far easier. Issues such as the excessive time it may require to write formal proposals, arranging face to face interviews to seek permission to research courses of study, negotiating the extent of the aims and scope of the research, negotiating authority to publish extracts from the completed report and, even occasionally, the prospect of having to comply with request to vet reports before final drafts are completed, all have to be considered. All of these amount to what may be considered as undue constraints on the researcher, and such possibilities make a persuasive argument to access available sources of samples controlled by authorities sympathetic to the research project.[81]

In order to circumvent these difficulties, and as a number of counselling trainers were personally known to me, I availed myself of their generosity and selected groups from within their control. This had the effect of raising the levels of trust and cooperation which I had hoped to receive to expedite the data collecting component of the research without undue constraints. Fortunately, all of the trainers had an interest in research, and offered a sympathetic attitude to the purpose of the study. Nonetheless, all the trainers had concerns in regard to additional pressures on

[81] It is, however, important to note that Barker et al (1994) warn of the inherent risk of using convenience samples, as over generalisation of research findings may result if it is not representative of the target population, and this is taken into consideration in the discussion of results in Chapter Six .

students' time and personal resources. They were interested in the likely effect upon participants, and concerned that the research would not prejudice the course objectives or interfere with the learning outcomes. One trainer was interested in how the learners would benefit from the research, and how the process of the research could be used to augment students' understanding of Personal Construct Theory. Another course leader insisted that some editorial control of the findings was retained unless complete anonymity was ensured.

It was considered important that the courses should offer physical accessibility, so that I would be able to meet the subjects to explain the method and purpose of the research and, if necessary, answer any questions they might have during the process of the research. The groups therefore needed to be within a reasonable travelling distance. For this reason, all of the courses were chosen from the North of England. The courses encompassed three academic institutions and one Health Trust.

The result of this decision determined that no control could be exercised over the make up of the groups in terms of gender, age or cultural difference. It is significant to the profession of counselling, rather than to the design of the research, that there is a disproportionate number of women in the sample. It may, however, be significant to the outcome of the research, and such implications will be considered in Chapter Six.

The Research Methodology

Introduction

The research did not follow any conventional experimental design. It is best characterised as descriptive research using some aspects of quantitative and qualitative methods, employing pre, mid and post testing of subjects, but did not include a control group. Using a variety of methods and techniques in this way is termed a *Bricoleur* (c.f. Lévi-Strauss, 1966; Nelson, Treichler, and Grossberg, 1992; and Weinstein and Weinstein, 1991) or patchwork approach. The approach relies on a combination of methods to effect the greatest revelation of relevant data, rather than

the more formalised and traditional hypothesis testing approach, and is consistent to a constructivist framework (c.f. Guba and Lincoln, 1985). Taking the research questions as a starting point, the appropriate method to investigate each question was selected (c.f. Nelson et al, 1992). Thus, some questions are explored using concept analysis relying on desk research, the extent of cognitive, attitudinal and behaviour change was quantitatively measured using grids and scales, and the opinion of trainers was sought through interviews and analysed using content analysis. It can be argued that each of these approaches has its benefits and deficits but in combination seek to elicit, from a variety of sources, a more complete picture of the research questions. This is consistent with a pluralist approach which is seen more frequently in contemporary research today (Vidich and Lyman, 1994: 38).

Qualitative and Quantitative approaches

In considering what methods to adopt, it was necessary to appraise the suitability of qualitative and quantitative methodologies. Quantitative methodology, operating from a positivist[82] philosophy, seeks to identify a relationship between cause and effect through measuring observable data, quantifying these observations, and conducting statistical analyses to verify findings and acknowledge significance. Traditionally, it has been associated with claims to objectivity and .truth.. Qualitative methodology, on the other hand, adopts a different philosophy[83] which acknowledges that both subjects and researcher will be construing their own realities, operating from personal assumptions, values and beliefs, from which there can be no objectivity. Denzin & Lincoln (1994) suggest that :-

> Qualitative research is multimethod in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study

---

[82]Positivist thought originates with Auguste Comte (1830), and takes the position that scientific attention should be confined to the observable, that scientific methods of quantification should also be applied to the social sciences, and that social science should not be subjective or influenced by value judgements.

[83] In the tradition of the philosophers such as Plato and Kant, the importance of the Human experience of thinking, feeling and doing is the essential component of the investigation, and therefore will ultimately be subjective.

> things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. Qualitative research involves the studied use and collection of a variety of empirical materials – case study, personal experience, introspective, life story, interview, observational, historical, interactional, and visual texts – that describe routine and problematic moments and meanings in individuals' lives. (p.2)

It can be seen from the above that these methods can be used to elicit data which is not easy to quantify, observe and verify. Qualitative research is largely concerned with how individuals construct meaning, and interpret their world and their experiences. The underlying tenets are that, in the human sciences, much of what is necessary to investigate may defy objectification, measurement and validation in a numerical approach. The concern is not to establish .truth., or the validity associated with quantitative research, but to further our understanding of the complexity of human activity. It is, in other words, of an inquiring rather than an experimental nature (c.f. Reason, 1988: passim).

While these two methodologies were bound up for many years in an oppositional debate, more recently researchers have accepted that they do not have to be mutually exclusive. The concern of this research was to attempt to demonstrate some issues of cause and effect, to gain deeper understanding of how subjects measured and evaluated significant change, and to access the thinking and beliefs of the people responsible for training them. It was therefore necessary to adopt a paradigm which allowed of the *Bricoleur* approach referred to earlier. Therefore, the chosen paradigm, was one of constructivism[84] which would allow the use of measurement tools from both camps in order to appropriately pursue the research questions.

[84]The constructivist approach takes the view, as does Kelly (1955), that people (and therefore both subject and researcher) will construe meaning according to their individual cognitive structure and perceptions – thus objectivity is a myth (see Gergen ,1985, and Guba and Lincoln, 1985) .

Method

Subjects

The original number of subjects in the sample were seventy nine, and consisted of the five groups as shown below:-
Eighteen participants on a one year certificate in counselling skills course;
sixteen participants on a two year diploma in counselling course;
eight participants on a full time one year Masters degree in counselling;
twenty-two participants on a part time two year counselling course leading to a diploma after one year and a Masters degree after two;
and fifteen participants on a one week intensive counselling and communication course based on Egan's systematic approach to effective helping.

As previously discussed, the participants were a sample of convenience, and no selection or exclusion into, or out of, the research project was contrived. Each individual participant was invited by letter (Appendix ii) to participate fully in the research on a voluntary basis. All participants were verbally instructed in the completion of the repertory grid, the Attitude Assessment Questionnaire, and the skill development self rating scale following a one and a half hour introduction to Kelly's Personal Construct Theory.

The sample analysed at the completion of the research comprised of thirty-four subjects in five groups, five males and twenty-nine females. The median average of the group age was thirty-seven and a half. The total age range spanned thirty-five years. At the completion of the research, the youngest subject was twenty-one years old, and the oldest subject was fifty-six years of age.

All subjects on the Diploma and Masters degree courses had previous experience of counselling skills courses up to the level of certification. No previous experience was required of subjects enrolled on the counselling certificate course or the one week counselling skills training course.

No information was ascertained in regard to the subjects' ethnic origin, occupation or educational background.

Measures

It was decided that the principal measurement tools would be a repertory grid, an Attitude Assessment Questionnaire, and a self rating evaluation of skill development. These were all quantitative measures which were conceived to measure the extent of change. The interpretive analysis of the thoughts, beliefs, motives and feeling of the trainers was conducted using personal interviews, and a subsequent content analysis (c.f. Silverman, 1993). This qualitative approach was used to augment the quantitative measures in order to throw light upon the more abstract research questions. In particular, the content analysis attempts to discover, from the trainer's point of view, what is special about counselling training, what counselling training comprises of, and also to create an impression of the trainer's personal convictions about counselling training. It was perceived that this approach would identify any consistencies or inconsistencies of viewpoints which, in turn, may shed light on the reasons for particular participant change.

The Construct Grid

The construct grid (Appendix v) was devised using some of the data gathered in the pilot research, and elaborated through informal discussion with other counselling trainers, for the purpose of the main research programme. The central concepts and ingredients prevalent in the counselling literature discussed in Chapter One[85], largely form the main thrust of the elements examined in the repertory grid. Also the elements, self, course tutors, course members and clients, which logically require examination, complete the primary elements to be examined. Secondarily, five other elements, namely, someone I love, someone I hate, my family, my work, and my life, which may inform general changes worthy of investigation were included. Subjects were invited to change these element to similar, but more meaningful ones, if they so desired. Three subjects changed .someone I hate. to .someone I dislike..

---

[85]Truax and Carkhuff's (1967) empathy, warmth and genuineness, Rogers' (1951) unconditional positive regard, and Egan's (1975) skill of empathy, basic counselling skills and challenging skills form the counselling elements examined.

The ten constructs to be examined were selected. Each of these ten constructs were considered in discussion with four counselling trainers, and it was agreed that they represented some common ways of relating to the elements. In addition, the constructs supplied to the participants in the research had also been tested informally with counsellor colleagues, and students studying counselling skills to ensure that they were generally compatible with thinking in relationship with counselling. For example, each person used as a test for the supplied constructs was asked if they could apply the elements of the grid to the supplied constructs, i.e. did the constructs supplied already exist for them within a range of convenience wide enough to permeate the elements supplied? The supplied constructs were as follows:-

> Helpful versus unhelpful; comfortable versus uncomfortable; safe versus risky; ethical versus unethical; simple versus complex; confident versus not confident; trust versus mistrust; acceptance versus rejection; movement versus static; and independence versus dependency.

Although it was considered important to supply the constructs in order to maintain consistency and to facilitate comparison, in an attempt to keep to Kelly's (1955) original idea of the individual's uniqueness[86], an additional five blank spaces were provided on the repertory grid form. Subjects were invited to document any other constructs that they used in regard to the elements, and add these to their evaluation on their forms at any time during the research. This invitation to add constructs was purposefully incorporated for three main reasons. Firstly, it was considered important for the individual to have the opportunity to input their own unique contribution to the research and secondly, this strategy offered the opportunity to examine any significant change in unique construing throughout the course[87] and finally, it was considered that it would highlight any new construing created as a direct result of the need to accommodate new knowledge from the course. No subject completing the study provided additional constructs

---

[86]Kelly's respect for the uniqueness of the individual would probably not have allowed for both the elements and constructs to be supplied. Therefore, individuals were asked to elicit up to five additional constructs and evaluate them against the supplied 15 elements. It may be noted that this generated so much unique additional data that it was not possible for the researcher to organise this into any substantive conclusion. For more detail, see the discussion of the results.

[87]Yorke (1985) suggests that constructs remain relatively stable, additional constructs may be manufactured in response to new information and insights.

in any consistent form, therefore, no evaluation of a statistical nature was possible. However, some speculation, on this additional data is possible, and is discussed in Chapter Seven.

The Attitude Assessment Questionnaire

The pilot group had reported that some of their attitudes had been influenced by the intensive one week course and, giving this due regard, it was felt important to measure attitude change simultaneously with the Personal Construct Grid. The benefit of this approach was considered to be that it offered the potential to correlate the extent of change in the cognitive domain to that occurring in attitudes shifts. For example, if significant construct change were to be measured in individuals with both insignificant and significant attitude shift, then no correlation could be concluded. Alternatively, if trends did appear, they would be worthy of further investigation. For this task, an Attitude Assessment Questionnaire was created (Appendix vi) which would measure three areas of attitude shift that was speculated upon as likely to change.

These three areas were used to divide the rating scale into three parts, "General View of Life", "Issues of Self" and "Counselling Issues". A five point Likert (1932) scale was devised and, in order to substantiate a degree of reliability and validity [88], it was discussed with colleagues and administered to several groups of students. Several small groups of counselling students were asked to complete it and informally evaluate it[89]. The students reported it as easy to complete, with no ambiguities, and so it was adopted as the Attitude Assessment Questionnaire for this study.

The Self Rated Counselling Skills Rating Scale

This measure (Appendix vii) was designed to examine the behavioural aspect of change created through participation on a counselling course. As discussed in Chapter Two, explicit in all

[88]Reliability of the measurement tool is the consideration of whether it is robust enough to be used in different situations on different subjects and by different researchers, at different times, to obtain similar results. Validity refers to the measurement tool measuring what it is supposed to measure (see McLeod 1994:61–63).

[89]This process went some way to validating the scale but , on reflection, was not rigorous enough to exclude it from criticism. See the discussion on "Threats to Validity."

counselling courses is the intention to change behaviour relating to prescribed and specific skills. Areas such as attending behaviour, listening, and responding skills are usually clearly specified in the educational objectives of the course. Festinger (1957) suggests that by engaging in particular behaviours willingly, as opposed to imposed or induced behaviour, subjects are likely to sustain change in regard to their thoughts and attitudes. If his theory is accepted, then it follows that participants' construing on counselling courses will be greatly influenced by the skills training components.

In response to this, it was decided that the individual's skill level would be an important aspect of the programme. It was hypothesised that a fuller insight into the effects of counselling courses on participants would be secured by also addressing these potential changes.

As all of the courses within the sample groups were based on Egan's (1985) systematic approach to helping and problem solving as their general framework, it was necessary to construct the measurement tool to reflect this approach. Therefore, the rating scale comprised of seven basic skills, Egan's six standard challenging skills, and his nine major stages of the counselling process.

It was considered to be neither necessary nor desirable to attempt to objectively measure each participant's development of skill, as this would be too intrusive, potentially anxiety provoking, and disruptive to the learning endeavours of the course. Another consideration was possible distortion of validity induced through potential experimenter effect.[90] The third and final consideration was that of time and cost. Given a small personal budget, and a similar limitation of time, it was considered unrealistic to attempt any intricate measurements of behaviour change. After deliberating upon this, and conferring with colleagues, a self administered Counselling Skills Rating Scale was chosen. The purpose of the measurement tool was to identify modifications in behaviour that may correlate or have influenced cognitive and attitudinal change, it was not a requirement of the research design to measure precise skill development in each individual. It was decided that the subjects' perceived behaviour change would be a fine enough measure, and is

[90]The experimenter effect or possible effects are well documented, see Rosenthal (1966), Barber (1976), Christensen (1980), Kazdin (1980) and Heppner et al (1992).

arguably as reliable a method as any objective[91] observer's ratings.

The Semi Structured Interview

Each of the course leaders was interviewed , to establish more precisely what they viewed as the objectives of their courses. It was also designed to elicit what the course leaders were looking for in successful candidates, and how that influenced the way they recruited participants. The interviews were considered an important aspect of the research for several reasons. Firstly, it was necessary to ascertain whether the courses, their teaching methods, and course content were sufficiently similar to avail themselves of reasonable comparison. Secondly, it was helpful to know what similarity there was between one course's acceptance criteria and another.[92] Finally, the interviews provided a forum to discuss the research with the leaders; inform them about the research; and to seek their permission to use their courses and groups to carry out the research programme.

To make greater sense of these individual interviews, and draw together some of the important similarities and differences between the courses, a content analysis of the interviews was performed (see Chapter Six).

Schedule for measures

The Personal Construct Grid, the Attitude Assessment Questionnaire, and the Counselling Skills Rating Scale were repeated three times for the Diploma and Masters courses, and these were conducted at the beginning, mid point and end of the courses. The midpoint data collecting was designed to capture any regression or progression past the final measurement of change. This

---

[91]Objective, in this context, is meant to mean other than the subject's opinion. It is not intended to imply objectiveness. This issue is subject to a much wider debate within the social sciences. See Sarantakos (1994).

[92]For example, if all leaders were looking for specific and common values, and attitudes in their recruits, it would have a bearing on both the qualities of the group before training and, more importantly, the likely impact of such training on their values and attitudes. It was, for this reason, that I included in the sample groups one short course which I taught. This had no selection criteria and thus, to some extent, enabled the results of the research to be cross referenced, and this possible explanation minimised.

proved useful as many scores peaked at the midpoint and fell back almost to the original scores on the conclusion of the course. The measurement of the certificate and one week counselling skills courses were conducted only twice, once at the beginning and again at the end of the courses. The rationale for this was on the basis of expediency, as it was thought to be important to be non intrusive to the learning process on the shorter courses.

Operational definitions

No operational definitions were given to participants in the research. This was seen as a part of the teaching component of each course and, as such, may have contributed to the randomising of meaning within the data collected. However, as a stabiliser to the process, all participants were given the opportunity in the scoring mechanisms to indicate that they either did not have sufficient understanding of the concepts to score, or they could indicate that they believed the element did not apply to their constructs. These scores were indicated by .0" and .x. values respectively, and were subsequently removed from the data analysis. It is important to realise that the whole focus of the study was to determine change in the supplied elements in relationship to the supplied constructs, and not an evaluation of conceptual understanding of the elements per se.

Research design analysis

Ethical considerations

All participants were invited to take part on the basis that they could opt out at any point in the process. Although this lead to some misgivings in relationship to securing enough data with this undertaking, it was considered to be the only ethical course of action. In the event, it was discovered that the attrition rate for the data collecting was high, but this was perhaps understandable in terms of pressure of work the students had to submit. The learning outcomes for each course were the students' main concern, to increase their burden compulsorily was not viewed as appropriate. The only other concern was in regard to raising their awareness of change through their studies, and perhaps that their anxieties about potential change could impact unfavourably on their learning. This was discussed with each of the course leaders, who were

unanimous in their view that research would be largely helpful to students rather than interfering with learning.

The rationale for eliciting data trends

The construct grids were analysed on a simple frequency basis as it was the movement of absolute values that was to be determined. The raw data, in the form of tables of scores were converted to simple bar charts so that change could be visually assessed before any interpretations drawn. Due to the high attrition rate, group scores were calculated individually and conflated with all other groups, so that the overall picture of change could be seen. Individual change can be elicited from each completing participants' scores but, in the interest of clarity, these individual scores are not broken down or interpreted in this study. No qualitative evaluation of individual change was undertaken, i.e. no thorough evaluation of a student's previous thinking was undertaken, and there is no attempt to imply relative change in the final scores.

There was, on reflection, a clear choice between attempting to evaluate each participant using qualitative methods, thus establishing relative change, or evaluating total change, irrespective of previous experience of the individuals within groups. The latter was chosen as the preferred method for this study as the focus of the study was to establish if any significant change does occur in a wide range of different counselling courses. Had the objectivete been a different one, such as to see relative change across courses of differing intensities and stages of development, other methods such as individual case studies, would have been more appropriate.

The potential for correlating data

The data collected offered the opportunity for some analysis of thinking attitudes and skills. Each of the schedules used indicated significant change from the subjects' frame of reference. In discussion of the findings, some links are postulated between changes discovered by the three measures. It would be foolish to speculate on which of the three domains created, supported or maximised the most change without a detailed analysis and comparison on each individual's scores, and with more data on the individuals' previous experience and relative change. This,

therefore, falls outside of the range of analysis for this particular study. However, the raw data does contain some scores that can be tentatively related within its limits of credibility. Similarly, with further analysis, individual scores could be compared within a subject range and trends identified. In other words, if it was discovered that subject .A. had significant change in skills and attitudes without significant change in thinking, the correlation between the two former changes and the latter would be severed. Alternatively, if no subject showed any variance between changes in thinking, attitude and skills, then a strong link may be suspected. A third possibility would be that all measured changes were spread randomly across the three measures which would indicate independent change. Finally, there is potential for the group to show different connections and correlations across the range, demonstrating individual links determined by individual experience, interest, aptitudes or other reasons unidentifiable within the data collected in this study. Largely for reasons of time and scope of this study, none of this potential analysis has been attempted to date.

Threats to validity

The Sample

The sample was not considered to be either random, if indeed such a phenomena is possible (c.f. McLeod, 1994:33), or sufficiently large to generalise any conclusions to the population of counselling trainees (c.f. Heppner et al, 1992:47). The sample was a sample of convenience and, as such, all findings need to be conservatively and cautiously used to infer any general principles. However, the sample's limitations of being small scale and geographically limited to the North of England, should not frustrate the full and proper analysis of the data collected from the subjects, and reported judiciously as potentially generalisable principles.

Statistical Conclusions

Statistical power

Limited conclusions can be drawn from the sample as there are too few subjects and thus has low

statistical power. In total, only thirty–seven subjects completed the data requested. Thus any generalised claims, from such a small group of people, must be made cautiously.

Similarly, the potential of the size of group was seventy–nine subjects with only thirty–seven of them completing the research. This equates to an overall attrition rate of fifty–three percent. When all group scores are conflated, the results of attrition actually look better than they were but, taken separately, it can be seen that the longer the groups ran, the higher the attrition rate became:–

Eighteen participants on a 1 year certificate in counselling skills course.
Seven subjects completed this equates to a sixty–one percent attrition rate

Sixteen participants on the two year diploma in counselling course.
Six subjects completed. This equates to a sixty–two percent attrition rate.

Eight participants on a full time one year Masters degree in counselling.
Six subjects completed. This equates to a twenty–five percent attrition rate.

Twenty–two participants on a part time two year Diploma/Masters degree in counselling. Two subjects completed. This equates to a ninety percent attrition rate.

Fifteen participants on a one week intensive counselling and communication course based on Egan's systematic approach to effective helping.
Thirteen subjects completed. This equates to a thirteen percent attrition rate.

This high attrition rate reduces the validity of the study as it is not known why the subjects dropped out, and also the drop outs may have influenced the statistical significance of the results. Importantly, with such a high rate of uncompleted results, it could be argued that the very nature of the sample has changed. Rather than a sample containing a range of individuals, those completing the research could be a homogenous sample of people with similar personalities, interests, intelligence quotients, and motivation. The conclusions drawn from the data can

therefore only be related to this particular group of people. Thus, any findings this study asserts only relate to:-

Participants willingly participating and successfully completing the research .

Although it is unsatisfactory for the purpose of this research to be wise after the event, there are some lessons to be learned from this exercise. If the reflexive speculation is accurate, then there are several points that replication of this study could rectify. Firstly, the ambitiousness of the project resulted in collecting too much data. Had the project been split into more manageable segments or stages, the data from the earlier stages would have informed the latter ones. For example, the need for more information about the backgrounds of the participants may have demonstrated itself if an initial examination of the first data collected had been done immediately. This would have lead to incorporating a qualitative research method such as parallel case study design into the project, or to reduce the size of group analysis by some factoring of participants, i.e. taking a few of the variables into account and measuring fewer of the participants in greater detail.

Secondly, the difficulty some respondents had in continuing to fill in Personal Construct Grids may have facilitated a redesign of the forms or more detailed briefings, the former demonstrating the need to collect centrally relevant data, and reducing the chore of form filling, and the latter enabling some reinforcement of the learning to be gained for the individuals completing them.

Thirdly, studying short and longer courses differently may have yielded more useful information. For either researching them separately, in the first instance, or using different methods of enquiry for each group as the climates dictated, may have made data analysis easier and clearer. For example, pre and post focus groups and interviews may have been a better format to retrieve information in short courses, and contrasting case studies could have been used in the longer ones. The Personal Construct Grids could still have been used with each group, but used to better effect with the augmentation of some qualitative methods as a means of triangulating[93] the results

[93]Flick (1992) suggests that the combination of multiple methods, .adds rigor, breadth, and depth to any investigation..

to ensure reliability and validity of the measurement of change. Some authors (c.f. Denzin, 1989; Fielding and Fielding, 1986; and Flick, 1992) go further by suggesting triangulation is an alternative to validity. Perhaps Walker (1985) sums up the philosophy of a multi-methodological approach, citing Webb et al (1966) and Faulkner (1982), he suggests:-

> .they saw the use of multiple methods as providing a basis for research in which the whole was stronger than the sum of its parts. By combining methods to a single purpose it was possible to observe the same events from several points of view – to 'triangulate' in order to fix more accurately a position.. (p. 82)

Finally, if the research had been conducted in its original format, the groups may have benefitted from a more visible presence of the researcher. It is apparent from some of the respondents' comments about the research, that some of the meanings of the grid analysis were forgotten between data collections. This would not only require a clearer design of the grids, but also some reinforcement of the technique before each data collection was undertaken.

Reliability of measures

Reliability, as mentioned earlier, is the robustness of the instrument to be repeated in different circumstances, yet with similar results. The complexity of the Personal Construct Grid gave rise to some problems in this area. Although the grids were initially explained, and demonstrated to the groups, it would seem that the supplied constructs were not fully understood, or the respondents' understanding of them changed over time. For example, when entering a value on the grid for the element .skill of empathy. along the construct .helpful versus unhelpful., some respondents construed this to mean either .for self. or .for the client.. Although this is entirely satisfactory in terms of measuring change in relationship to helpful / unhelpful between subjects, it is unreliable if this same consistency is not used by each individual subject on their grid. As some respondents stated that they could not remember how they had evaluated an element between the first grid and the last, some doubt is thrown on to the consistency of the data collected. This has implications for both the design of the grid for research purposes, and a more thorough briefing of respondents in terms of recording not only what they evaluated, but how they

drew their evaluation.

The Attitude Assessment Questionnaire appears to have been a simple and reliable tool. The respondents noted some minor ambiguity with the wording of the statements, but largely appeared to have had no difficulties in understanding and filling in the questionnaires.

The Counselling Skills Rating Scale was easy to administer, and appears to have held no difficulties for respondents to fill in. One of the benefits of the form was that each skill was self evaluated on a simple scoring mechanism, with ample opportunity for individuals to declare their lack of understanding of a particular skill and yet, at a later date, they were able to enter an evaluative score of their performance after the skill had been taught or developed. Any self rating scale can be criticised for its lack of objectivity or reference criteria, however, the purpose of this measurement was not to evaluate a particular performance, but to measure the respondent's view of their performance.

Reliability of treatment

It would be unfair to criticise the study in regard to treatment reliability, despite the fact that groups had different trainers, durations, and combinations of subjects, for the aim of the research was to measure change in thinking, attitudes and skills, despite different situations. The central thrust of the study is to measure the participants' change, as a result of the subject matter, and the general operation of counselling courses. No attempt was made to control these variables, they were accepted as important, but less important than the process of learning about, participating in, and thinking about counselling.

Internal Validity

Historical validity

The subjects' experience of counselling before the first data collection, may be considered as a variable which casts doubts upon the validity of the measured data. However, it could be

considered that the subjects pre-course experience, if it were to have any effect, would be to minimise the changes shown in the data analysis. Indeed, this may very well be the case, for it will be argued later that change did occur, whether or not counselling experience predated the courses. As has been speculated earlier, methods for more specific targeting of the more experienced subjects could have separated out data in a much more rigorous way, and the other subjects may then have been treated differently. An alternative position may be that those subjects with previous experience of counselling could be expected to show more change due to their informed view and motivation in their particular chosen subject. The redesigning of this study would take account of both of these criticisms, and more detailed and thorough groupings would be appropriate.

Maturation

It could be argued that the study does nothing more than measure the changes in thinking, attitudes and skills that would have taken place in groups of people experiencing a period of time in their lives. This argument can be levelled at all longitudinal studies and, to some extent, must be respected. However, all subjects were invited to give alternative reasons why the changes represented in the measured domains should have occurred. No such alternatives were offered. This does not mean that the maturation argument is neutralised, for it is possible that subtle, .subconscious. events or situations, in either contemporary society or person circumstances, may be responsible for the measured changes. Perhaps the most sensitive of the measures to this potential phenomenon, is the Attitude Assessment Questionnaire and the last six elements on the Personal Construct Grid, as all other measures are directed at the elements of counselling or associated aspects of counselling. These particular aspects of change are of particular importance to the whole conduct of the research, for it is these changes which will be argued as the chief indicators of changes .caused. by counselling courses, and as such require the most attention. The arguments offered, and the volume of change, will indicate that any criticism of this nature does not fatally flaw the findings.

Ambiguity of cause and effect

Following from the last argument, it is difficult to argue with certainty that it is, without doubt, the participation in a counselling course is totally responsible for any changes measured. However, for the most part, the research does measure thinking, attitudes and skills that could not reasonably have changed so significantly without the participation in the counselling course.

Construct Validity

Evaluation Apprehension

The possibility that the findings were influenced by the participants' potential anxiety over being evaluated was minimised by the confidential and anonymous nature of the research, and by using a self report format. All individuals were assured that none of the results would be made available to anyone other than the researcher. It is possible that some participants were influenced by the investigator effect, i.e. increasing their positive self rating scores in order to impress, but the potential for this effect, given such limited exposure to the groups, is highly unlikely for four of the five groups. The most likely potential for the investigator effect to occur was in the short course group which I lead, but this group was carefully coded so that individuals could not be identified at all, thus minimising this effect.

Levels of constructs

This potential threat to validity has relevance only to the differing length of the courses and the differing intellectual ability of each subject. The former has some substance in criticising the format of the study, as the time available for each group to assimilate and evaluate some of the elements was different for each group. The likeliest threat to validity of the final measures from this source focuses the possibility that insufficient time may not have elapsed for the short courses for adequate reflection to occur. It is accepted that the subjects participating in the one week course may have suffered some difficulty in this regard and, as previously mentioned, there is a case for treating this group differently. However, given that the essential measures are in terms

of the absolute values of change which were subjectively measured, it is reasonable to take the findings at face validity. In effect, this means that it is accepted that the subjects were able to grasp the task of the exercise, understand what was required of them, and maintain some consistency in self reported scores. Conversely, it is acknowledged that some subjects on the longer duration courses, may have had some difficulty maintaining consistency in reporting on some elements in the repertory grid. This is acknowledged as a potentially serious threat to the validity of the absolute scores, and is discussed in Chapter Seven.

External Validity

Gender, Race and Ethnic background

No deliberate consideration was given to the composition of the sample groups and thus, any generalisable features of the findings must be contextualised with regard to the fact that the sample contained a low number of male subjects, and almost completely composed of white middle class subjects of British Nationals.

Settings and Treatments

The subject groups were composed of typical participants electing to undergo counselling training, and were the result of standard recruitment and selection procedures of the respective universities and authorities. It could be asserted that they represented a group of subjects that could be found on counselling courses anywhere in the world. As the groups were, in fact, composed of individuals largely from the North of England, it is accepted that this may place some limitations for generalising results. It could be proposed that subjects from the North of England have certain characteristics which makes them significantly different from other human beings, but common wisdom would suggest this is not likely. Although no direct evidence was sought to identify religious beliefs, cultural anomalies, or mental health status, neither is there any evidence to suggest that any of these variables are a significant influence on the results. There is no reason to believe that the treatment given to the groups in question could not be replicated

in other situations nationally or internationally.

History & Treatment

The data collection was completed in October 1993, in the context of a stable society suffering no extraordinary social events. All research is, of course, contextualised within its historical period, but no obvious anomalies of this particular time span are obviously apparent. There appear to be no particular events or circumstances which could be considered significant in potentiating or significantly influencing the results of this study. There was no cultural revolution, war, famine or epidemic which occurred during the course of this research that may have had bearing on the findings discussed in later chapters.

Chapter 5

Analysis of the quantitative data

Introduction

The data was analysed using a personal computer employing a statistical package (SPSS). The raw scores on the Personal Construct Grids (Appendix v), the Attitude Assessment Questionnaires (Appendix vi), and the Counselling Skills Rating Scales (Appendix vii) was copied into SPSS from the five sample groups. The five groups were composed of thirty-four people in total, five males and twenty-nine females. The subjects derived from a two-year, part-time Diploma in Counselling (KH), a two-year, part-time Diploma (TB), a one-year, full-time Masters Degree in Counselling (DUFTMA), a one-year, part-time Certificate Course in Counselling Skills (NCCC), and a one-week short course (HSC). The median average of the group age was thirty-seven and a half. The total range was thirty-five years, the youngest subject being twenty-one, the oldest subject being fifty-six.

The raw data from the Personal Constuct Grids, the Attitude Assessment Questionnaires, and the Counselling Skills Rating Scales (data set 1 and data set 3) was subjected to a paired sample 2-tailed .t. test to establish statistical significance. The long duration groups' (DUFTMA, TB, and KH) results were conflated together and treated as one group. The shorter duration group (NCCC) and the one week course (HSC) data was compiled separately.

As the longer duration groups (DUTMA, KH and TB) had an additional midpoint data collection (data set 2), the raw data was subjected to the Friedman two way ANOVA.

Summary of the analysis of the data relating to the short, intermediate and long duration groups studied.

Short duration group.

The data reveals that the short duration group reconstrued greater confidence and comfortableness with basic counselling skills, empathy warmth and genuineness, and a greater trust in challenging skills. In regard to self they reconstrued their perception of themselves as more confident, complex, safe, and able to motive movement. Their scores also revealed construct changes indicating greater trust in both the course tutor and course members. Reconstruing of unconditional positive regard indicated that it was perceived as implying greater acceptance and engendering more dependency.

The group scores on the Attitude Assessment Questionnaire indicated that at the end of the one week course their perceptions had changed to people being less vulnerable and needing less support. They had changed their view of helping toward one which reflected that helping could be potentially disabling, and they saw sensible advice as less beneficial than previously. Finally, in regard to attitudes, they had reconsidered their view of themselves as being less easy to be with and developed a firm belief that counsellors should be appropriately trained.

The group's perception of themselves in regard to their skills, as measured by the Self Assessed Counselling Skills Rating Scale, revealed increased competence in basic counselling skills, and the use of all stages of Egan's Model. They displayed decreased confidence in challenging skills except self disclosure and information giving, the former remaining stable and the latter being slightly elevated.

The intermediate duration group.

This group's scores indicates reconstruing of greater confidence and comfortableness in regard to both basic and challenging skills. However the data also revealed that respondents had developed a perception of challenging skills as less ethical than at the beginning of their course.

The reconstruing of unconditional positive regard resulted in a perception of it as more simple, ethical, and people felt more confident with its use. The group also reconstrued themselves as more helpful, confident, ethical, motivated, accepting, trusting and less complex on completion of the course.

With regard to attitude shift the group demonstrated little significant change except for a stronger disagreement that people have control over their lives, and a greater agreement that life is full of opportunities for people prepared to pursue them with energy.

Their skill development was viewed as improved in all aspects of basic skills, use of all of the stages of Egan's Model, and all the challenging skills except immediacy and self disclosure. These were depicted as less skilled with the former and no movement of the latter.

The long duration group.

The long duration group demonstrated substantial movement in reconstruing greater confidence and comfortableness in regard to both basic and challenging skills. They perceived unconditional positive regard as both simpler and safer than at the beginning of their courses and regarded themselves as more confident. Considerable changes were also noted in regard to the reconstruing of their work and their clients towards a more favourable view, but aspects of their families were construed less favourably than at the commencement of their courses.

Attitude changes largely focused on their perceptions of themselves as more confident, skilful and adopting a greater liking for themselves. In addition they had gained an increased ability to address unconditional positive regard towards themselves. Their view of the importance of total confidentiality decreased in proportion to their appreciation increased for negotiated confidentiality.

In regard to skill development, the long duration group perceived their basic skills and the use of all stages of Egan's Model as improved. Equally the challenging skills of summarising,

confrontation and information giving were seen as improved, while immediacy and advanced accurate empathy were viewed as less developed than when participants first assessed themselves. Their ability to use self disclosure as a challenging skill showed no change.

Statistically significant data from the Personal Construct Grids

Table 1 contains the data drawn from the first and final data sets, DUFTMA, KH, and TB's Personal Construct Grids which was found to be statistically significant. Similarly, table 1a and 1b show the statistically significant data analysed from NCCC and HSC groups respectively. Table 1c contains the statistically significant data from the 2 way ANOVA from DUFTMA, TB, and KH groups.

Table 1

Constructs showing statistically significant change, in the longer duration groups (DUFTMA, TB and KH), when the first and final mean scores are compared.

Elements in bold Constructs follow in normal font	1st Score	2nd Score	Net Change	.t. Value	2-tail Sig.
Basic Counselling Skills					
Comfortable v Uncomfortable	4.0	4.7	-0.71	-2.50	0.03
Confident v Not Confident	3.6	4.7	-1.14	-3.66	0.00
Ethical v Unethical	4.6	4.9	-0.25	-1.91	0.08
Safe v Risky	3.6	4.3	-0.69	-2.25	0.04
Challenging Skills					
Comfortable v Uncomfortable	3.5	4.2	-0.67	-1.88	0.09
Confident v Not Confident	3.1	4.0	-0.92	-2.93	0.01
Clients					
Engenders Indep. v Eng. Dependence	3.1	4.3	-1.17	-2.44	0.06
Counselling Training					
Confident v Not Confident	3.5	4.1	-0.64	-2.09	0.06
The Skill of Empathy					
Comfortable v Uncomfortable	4.0	4.6	-0.62	-1.86	0.09
Confident v Not Confident	3.0	4.5	-1.54	-3.83	0.00
Safe v Risky	4.0	4.6	-0.62	-2.55	0.03
Simple v Complex	1.6	2.5	-0.85	-3.09	0.01
Empathy, Warmth and Genuineness					
Confident v Not Confident	3.8	4.5	-0.71	-2.69	0.02
Simple v Complex	2.2	2.7	-0.54	-1.85	0.09
My family					
Motivates Movement v Makes Static	4.2	3.4	0.79	1.86	0.09

Self, Me or I

Confident v Not Confident	3.8	4.4	-0.58	-2.55	0.03

Someone I Hate (or dislike)

Safe v Risky	1.5	2.6	-1.13	-2.35	0.05
Motivates Movement v Makes Static	2.2	3.3	-1.10	-1.88	0.09

Counselling Tutors

Confident v Not Confident	4.0	4.5	-0.54	-2.01	0.07

Unconditional Positive Regard

Safe v Risky	3.2	4.1	-0.86	-2.12	0.05

My Work

Safe v Risky	3.3	4.1	-0.82	-2.04	0.07
Engenders Trust v Mistrust	3.2	3.8	-0.60	-2.71	0.02

(Maximum d.f. = 13 therefore 2-tail .t. value must >= 1.771 in order to reset significance level to 0.10)

This table indicates considerable instability in construing many of the elements examined. It is clear that, particularly in regard to confidence, comfortableness, and safety , subjects demonstrated change in these constructs despite their previous experience of counselling training. The differences between this grouping and the shorter courses is examined in more detail in Chapter Seven.

Table 1a

Constructs showing statistically significant change, in the intermediate duration group (NCCC), when the first and final mean scores are compared.

Elements in bold Constructs follow in normal font	1st Score	2nd Score	Net Change	.t. Value	2 tailed .t. test **P<**
Challenging Skills					
Comfortable v Uncomfortable	2.8	4.1	−1.33	−2.70	0.04
Confident v Not Confident	1.8	4.0	−2.17	−4.54	0.01
Safe v Risky	1.8	3.8	−2.00	−3.65	0.02
Simple v Complex	1.5	3.1	−1.67	−2.99	0.03
Offers Acceptance v Implies Rejection	3.0	4.7	−1.75	−7.00	0.01
Engenders Trust v Mistrust	3.6	4.8	−1.20	−3.21	0.03
Clients					
Confident v Not Confident	3.1	4.1	−1.00	−3.87	0.01
Counselling Training					
Confident v Not Confident	3.1	4.4	−1.29	−3.58	0.01
The Skill of Empathy					
Comfortable v Uncomfortable	2.8	4.8	−2.00	−2.83	0.05
Confident v Not Confident	2.8	4.3	−1.50	−3.50	0.02
Simple v Complex	1.6	3.8	−2.17	−3.99	0.01
Empathy, Warmth and Genuineness					
Confident v Not Confident	3.4	4.7	−1.29	−2.46	0.05
My Family					
Comfortable v Uncomfortable	4.5	3.8	0.71	2.50	0.05
Offers Acceptance v Implies Rejection	4.3	3.8	0.54	2.24	0.07
Engenders Trust v Mistrust	4.5	3.8	0.67	3.16	0.03
Course Members					

Comfortable v Uncomfortable	3.1	4.4	−1.29	−4.50	0.00
Confident v Not Confident	3.1	4.5	−1.33	−4.00	0.01
Engenders Trust v Mistrust	4.2	5.0	−0.80	−2.14	0.09

Course Tutors

Comfortable v Uncomfortable	3.5	4.5	−1.00	−2.65	0.04
Confident v Not Confident	3.3	4.5	−1.17	−2.91	0.03

Unconditional Positive Regard

Confident v Not Confident	2.5	4.4	−1.86	−4.60	0.00

(Maximum d.f. = 6 therefore 2-tail .t. value must >= 1.943 in order to reset significance level to 0.10)

Once again it can be seen that the constructs comfortable and confident display considerable change in many of the elements examined. A more detailed analysis of these results, and some consideration of the importance of the non statistically significant results, is contained in Chapter Seven.

Table 1b

Constructs showing statistically significant change, in the short course (HSC), when the first and final mean scores are compared.

Elements in bold Constructs follow in normal font	1st Score	2nd Score	Net Change	.t. Value	2 tailed .t. test **P<**
Basic Counselling Skills					
Confident v Not Confident	3.2	4.2	−1.00	−2.45	.031
Comfortable v Uncomfortable	3.3	4.5	−1.23	−3.41	.005
Motivates Movement v Makes Static	4.0	4.5	−0.50	−2.17	0.05
Offers Acceptance v Implies Rejection	4.0	4.5	−0.55	−2.63	.025
Challenging Skills					
Engenders Trust v Mistrust	2.6	3.5	−0.89	−2.53	.035
Offers Acceptance v Implies Rejection	2.8	3.7	−0.88	−2.10	0.06
Counselling Training					
Confident v Not Confident	3.0	4.0	−1.00	−3.00	.015
Ethical v Unethical	4.1	4.6	−0.45	−2.89	.016
Simple v Complex	1.9	2.9	−1.00	−2.24	.049
Offers Acceptance v Implies Rejection	3.7	4.4	−0.67	−2.97	.013
Engenders Trust v Mistrust	3.9	4.6	−0.75	−2.69	.021
The Skill of Empathy					
Comfortable v Uncomfortable	3.3	4.6	−1.31	−3.05	.010
Confident v Not Confident	2.8	4.0	−1.23	−3.25	.007
Safe v Risky	3.5	4.3	−0.80	−2.45	.037
Offers Acceptance v Implies Rejection	4.0	4.8	−0.73	−3.07	.012
Engenders Trust v Mistrust	4.4	5.0	−0.60	−2.25	0.05
Empathy Warmth and Genuineness					
Comfortable v Uncomfortable	3.8	4.6	−0.85	−2.38	.035
Motivates v Makes Static	3.7	4.4	−0.66	−2.15	0.54

My Family

Safe v Risky	3.8	4.6	−0.85	−2.27	.043
Engenders Indep. v Eng. Dependence	3.7	4.3	−0.58	−2.55	.027

Course Members

Comfortable v Uncomfortable	2.9	4.2	−1.30	−3.55	.006
Confident v Not Confident	3.0	3.8	−0.89	−3.41	.009
Ethical v Unethical	3.8	4.6	−0.75	−4.58	.003
Safe v Risky	3.6	4.4	−0.78	−3.50	.008
Engenders Indep. v Eng. Dependence	3.5	4.2	−0.57	−2.83	.030

Course Tutors

Confident v Not Confident	3.5	4.5	−1.00	−3.87	.004
Safe v Risky	3.9	4.7	−0.82	−3.61	.005
Engenders Trust v Mistrust	4.0	4.9	−0.82	−3.61	.005

Unconditional Positive Regard

Offers Acceptance v Implies Rejection	4.2	4.6	−0.42	−2.16	0.05

My Work

Motivates v Makes Static	3.7	4.5	−0.77	−2.54	.026
Offers Acceptance v Implies Rejection	3.5	4.3	−0.75	−2.46	.032

(Maximum d.f. = 12 therefore 2−tail .t. value must >= 1.782 in order to reset significance level to 0.10)

This table demonstrates that the short course subjects' constructs were profoundly changed. All of the elements examined showed considerable change indicating that subjects experienced counselling skills training as a powerful phenomena. The results summarised here are discussed in relation to the research questions in Chapter Seven.

Table 1c

Constructs showing statistically significant change, in the longer duration groups (DUFTMA, TB & KH), when the first midpoint and final mean scores are compared.

Elements in bold Construct follow in normal font	Score 1	Score 2	Score 3	Sig. P<
Challenging Skills				
Safe v Risky	1.50	2.00	2.50	.038
The Skill of Empathy				
Simple v Complex	1.35	2.23	2.42	.013
Confident v Not Confident	1.39	2.21	2.39	.018

(Friedman's 2 way ANOVA. Appropriate significance level is 0.05)

This table demonstrates that, when the midpoint mean scores of the longer duration courses are taken into account, although change is detected the extent is much less. This is consistent with the midpoint scores showing peaks and troughs in the construct grids and the mathematical calculations 'averaging' these out. In other words, only the linear or progressive change is likely to be detected as statistically significant. It is important to note that this indicates that greater change had taken place at the midpoint stage than at the end of the courses in regard to most elements. This would reinforce the view that the subjects on the longer courses reach peaks of change in their construing, or take a more extreme view at the mid point of their courses. This, apparently, is only a temporary state which subsequently returns to a point indicating less extreme change.

The exception to this trend is highlighted in the summary table as challenging skills progressively being viewed as less risky, and empathy being construed as progressively simpler and with increasing confidence.

Statistically significant data from the Attitude Assessment Questionnaires

Table 2 contains the data drawn from the first and final data sets DUFTMA, KH, and TB's Attitude Assessment Questionnaires (AAQ) which was found to be statistically significant. Similarly, table 2a and 2b show the statistically significant data analysed from NCCC and HSC groups respectively.

Table 2

Attitude change demonstrated in the longer duration groups (DUFTMA, TB and KH), when the first and final mean scores are compared.

Attitude:-	Score 1	Score 2	Net Change	't'value	Sig. P<
Issues of Self (Attitude 1)	3.7	4.2	-.5	-2.	.029
Issues of Self (Attitude 9)	3.2	3.7	-.5	-2.	.047
Issues of Self (Attitude 10)	3.4	3.8	-.4	-2.	.028
Issues of Self (Attitude 16)	3.2	3.7	-.5	-2.	.026
Counselling Issues (Attitude 9)	4.5	3.5	.9	3.0	.009
Counselling Issues (Attitude 10)	3.4	4.4	-1.	-2.	.038

(D.F = 13. 2-tail .t. value must >= 1.7 to change significance to 0.10)

This table shows that the longer duration groups demonstrated more attitude shift in regard to themselves as more likeable, confident, skilful and empathic, and that negotiated confidentiality is more important than total confidentiality in counselling. The possible reasons and influences on these changes are considered in Chapter Seven.

Table 2a

Attitude change demonstrated in the intermediate group (NCCC), when the first and final mean scores are compared.

Attitude:-	Score 1	Score 2	Net Change	't'value	Sig. P<
General View of Life (Attitude 1)	3.4	4.1	-.7	-2.	.047
General View of Life (Attitude10)	3.2	2.7	.5	1.9	.103

(D.F = 6. 2-tail .t. value must >= 1.9 to change significance to 0.10)

This table shows that the subjects now more strongly agree that .Life is full of opportunities for people. (attitude one) and more strongly disagree that .Most people benefit from helpful advice.. This, and other changes in attitudes are discussed more fully in Chapter Seven.

Table 2b

Attitude change demonstrated in the short course (HSC), when the first and final mean scores are compared.

Attitude:	Score 1	Score 2	Net Change	't'value	Sig. P<
General View of Life (Attitude 2)	2.9	3.6	.7	-2.	.026
General View of Life (Attitude 8)	4.1	3.7	.4	1.8	.096
General View of Life (Attitude 11)	4.0	3.3	.7	1.8	.095
Issues of Self (Attitude 2)	3.9	3.6	.3	1.7	.104
Counselling Issues (Attitude 1)	4.3	3.8	.5	2.0	.068
Counselling Issues (Attitude 3)	4.3	4.8	.5	-2.	.047

(D.F. = 12 2-tail .t. value must >= 1.7 to change significance level from 0.05 to 0.1)

This table summarises the change in subjects' attitudes which resulted from a one week intensive counselling skills course. It can be seen that three general views of life have changed. They more strongly agree that .offering help can be disabling (attitude 2), and more strongly disagree that .People are vulnerable. (attitude 8) and .Most people benefit from sensible advice. (attitude 11). In regard to themselves, they consider themselves to be .less easy to be with. (attitude 2). Their view of counselling issues has changed to a stronger disagreement with the statement that .Clients need support. (attitude 1) and greater agreement that .People offering counselling should have appropriate training. (Attitude 3). In Chapter Seven some discussion and speculation is offered in regard to this data.

Statistically significant data from the Counselling Skills Rating Scales

Table 3 shows the statistically significant data from DUFTMA, KH and TB on the Counselling Skills Rating Scales (CSRS) arrived at by comparing the first and final data sets. Similarly, tables 3a and 3b show the statistically significant CSRS data from NCCC and HSC groups respectively.

Table 3

Counselling skill change demonstrated in the longer duration groups (DUFTMA, TB & KH), when the first and final mean scores are compared

Counselling Skill	1st Score	2nd Score	Net Change	.t. Value	2-tail Sig.
Listening and Attending	3.0	3.9	-.85	-4.10	.001
Non Verbal Communication / Body Lang.	2.7	3.8	-1.0	-4.30	.001
Paraphrasing	2.7	3.7	-.92	-5.60	.000
Reflecting	2.5	3.7	-1.2	-5.00	.000
Questioning	2.5	3.3	-.78	-3.20	.006
Clarifying	2.5	3.6	-1.0	-4.80	.000
Summarising	2.5	3.7	-1.2	-4.30	.001
Information Giving	2.1	3.2	-1.0	-3.50	.004
Summarising	2.2	3.5	-1.2	-4.20	.001

D.F. = 13 2-tail .t. value must >= 1.7 to change significance level from 0.05 to 0.1)

It can be seen from this table that the longer duration subjects perceive considerable change in regard to their counselling skills. The subjects' perception of their improved skill would appear consistent with a group relatively experienced in counselling, consolidating their skills rather than acquiring a range of new ones.

Table 3a

Counselling skill change demonstrated in the intermediate duration group (NCCC), when the first and final mean scores are compared.

Counselling Skill	1st Score	2nd Score	Net Change	.t. Value	2-tail Sig.
Listening and Attending	2.8	3.8	-1.0	-4.50	.004
Non Verbal Communication / Body Lang.	3.0	3.5	-.57	-1.90	.103
Paraphrasing	2.2	3.8	-1.5	-7.70	.000
Reflecting	2.2	3.8	-1.5	-7.70	.000
Questioning	1.8	3.4	-1.5	-7.70	.000
Clarifying	2.5	3.7	-1.1	-4.30	.005
Summarising	2.4	4.1	-1.7	-9.30	.000
Summarising (as challenging skill)	1.8	3.5	-1.7	-3.20	.017
Helping Clients "Tell their story"	2.5	4.0	-1.4	-4.80	.003
Helping Clients "See their strengths and weaknesses"	2.1	3.5	-1.4	-3.80	.008
Helping Clients "Find the focus of issues"	2.0	3.7	-1.7	-9.30	.000
Helping Clients "Consider costs and consequences of achieving their goals"	1.4	3.2	-1.8	-3.60	.011
Helping Clients "Shape workable goals"	1.8	3.1	-1.2	-3.00	.022
Information Giving	2.5	3.5	-1.0	-2.60	.038
Helping Clients "Generate ideas"	1.5	3.0	-1.4	-7.00	.000
Helping Clients "Make stepped plans"	1.2	2.8	-1.5	-3.60	.010
Helping Clients "Engage in action"	1.4	2.8	-1.4	-2.90	.025

(D.F. = 6. 2-tail .t'.value must >= 1.9 to change significance level from 0.05 to 0.1)

This table shows that the intermediate duration group reported the greatest perceived change in skill development. As discussed in Chapter Seven, this is not surprising as the subjects in this group had more time than the short course and more to learn than the longer duration groups.

Table 3b

Counselling skill change demonstrated in the short course (HSC), when the first and final mean scores are compared.

Counselling Skill	1st Score	2nd Score	Net Change	.t. Value	2-tail Sig.
Listening and Attending	2.6	3.3	-.69	-2.90	.013
Non Verbal Communication / Body Lang.	2.4	3.1	-.69	-3.90	.002
Reflecting	1.9	3.0	-1.1	-4.60	.001
Questioning	1.9	2.9	-1.0	-3.30	.006
Helping Clients "Tell their story"	2.3	3.4	-1.1	-5.20	.000
Helping Clients "Shape workable goals"	2.0	2.8	-.84	-5.50	.000
Helping Clients "Generate ideas"	1.7	2.8	-1.0	-5.10	.000
Helping Clients "Make stepped plans"	1.8	2.7	-.92	-3.80	.002
Helping Clients "Engage in action"	1.8	2.6	-.84	-3.30	.005

(D.F. = 12 2-tail .t. value must >= 1.7 to change significance level from 0.05 to 0.1)

This table shows that the subjects on the short course perceived their greatest skill improvement to be in the basic counselling skills and the general principles of Egan's problem solving model. This is entirely consistent with the results that had been anticipated.

Conclusion

The data summarised in the tables depicts considerable change in construing, attitudes shift and skill development. Whilst the exact character of personal change, which is precipitated by counselling training, may be difficult to predict, it would appear to be inescapable. It can be seen, from the data displayed, that the duration, level of study and structure of counselling courses produce different changes in individuals and groups. Although a thorough analysis of the trends and patterns has not been included at this point, it is clear that the empirical data collected during the research process supports the tentative hypothesis that counselling courses produce personal changes worthy of investigation. The data presented in this chapter

serves to support the discussion of counselling training generally (see Chapter Two) and will be used later in specific regard to the research questions this study seeks to address. The thorough analysis and interpretation of this data, and further discussion of the non statistically significant data, can be found in Chapter Seven.

Chapter 6

Content analysis of the trainers semi-structured interviews

Introduction

As stated in Chapter Four, three interviews were carried out with counselling trainers to elicit the criteria and concepts inherent in the recruitment of students to the relevant courses. This section of the research was seen as complementary to the main body of the study. In some ways, the interviews represent the part of the study which can best be called qualitative, not so much in terms of the technique, but in what Erickson refers to as .substantive focus and intent. (Erickson:1986). In other words, the researcher was attempting to elicit the subjective views of experienced trainers in counselling and the construction which they offered to the areas of potential and change which they might expect of students. Numbers of interviewees was therefore not the key determining factor in making the interviews. Rather, the trainers were chosen to provide a context for the main body of study. Context, in this regard, is understood to mean that these trainers would bring some kind of assumed knowledge and experience which would be elicited in the interview and contribute to the understanding of the overall research.

Additionally, as suggested in Chapter Four, the interviews were to act as a method of triangulation to the findings of the study (Denzin: 1978).

In order to present a cohesive description of the relevant data from the interviews, a content analysis was undertaken. This enabled the determination of key themes and highlighted the points of consensus and of dissent. It is acknowledged that, in order to achieve some form of descriptive and cohesive analysis of the texts, the process will have inevitably involved interactional elements between the content and the researcher (Levinson:1983, Steier:1991). It is not relevant to attempt to solve this problem here in understanding completely the impact of the multi-interactional levels, but it is relevant to acknowledge that the content analysis will

represent a point of critical subjectivity (Reason: 1988) rather than pure objectivity.

Two methods of content analysis were open to the researcher, the first being the strict counting exercise favoured in some settings, and the second, a system of encoding to elicit key themes and issues (Manning and Cullen-Swan: 1994). The second method was favoured on the grounds that the researcher was looking for a comparative analysis to inform the understanding of the wider research question, and to be interpreted alongside the data collected from students on the courses. Thus, specific categories were being searched, alongside the possibilities that new categories might emerge which had not been elicited with any of the other research measures.

An initial open coding process was operationalised, which produced a list of major themes and issues for each interviewee, in response to the questions of the interviewer. An axial coding was then made to elicit any substantive issues located in any ensuing discussion of any identified theme. Categories were then applied to the interviews in a second reading to find illustrations, and to inform the search further. The purpose of this was to enable the identification of core categories, or unifying concepts, which would inform the theoretical conclusions (c.f. Sanders and Liptrot: 1994: 126).

The preliminary content analysis revealed four major categories. Firstly, the individual characteristics of recruits that trainers required or desired. The second category centred on the trainers' views in regard to what differentiates counselling courses from other learning ventures. Thirdly, the analysis revealed the trainers' views on the conscious and deliberate techniques employed to effect desired change in trainees. And the final category focused on the required and desired outcomes of the training programmes. These major categories were arrived at without reference to the original questions asked at interview, but demonstrate strong similarities to the questions and themes addressed in the original interviews. The following text is the outcome of the analysis of these major catagories and describes the substantive issues identified.

The recruited trainees' required or desired individual characteristics

Specific qualities required of students were wide ranging, and pertained to two main areas. Firstly, that individuals should demonstrate qualities which were seen as necessary to their specific learning, and their potential for achieving the outcomes of the course and secondly, that they should show indications that they would have characteristics compatible with the group style of learning. These essentially revolved around concepts of self as understood by the trainers, and are congruent with the notions of self explored in Chapter Three. They may be sub categorised as follows.

Self-responsibility

This referred to the ability to take responsibility for the level of self-directed learning required of the courses, and was composed of slightly different, although related concepts. It was seen as important that students offered a commitment to their own learning, to other people on the courses, and to counselling itself. Within this, they needed the ability to be able to distinguish between training and therapy.

One of the trainers referred here to the need for students to be able to offer a reasonable amount of .internal locus of control. (Rotter: 1954), the ability to be able to disclose and participate at an appropriate level. All three courses, typically of the wider field, expected students to offer personal material for other students to practice on, and to commit to some level of self-development. The internal locus of control then becomes a guiding precept for how such sharing of self is done, and phrases such as .appropriate level of self-disclosure. are common to counselling training and to some of the literature, so that training and therapy can be distinguished (c.f. Egan:1973: 40-60, and Connor: 1994: *passim*) .

One of the trainers emphasised this concept in terms of theoretical conceptualisation. He suggested that there was nothing inappropriate that can happen on a counselling course because it is all material to be worked with. In other words, any self-disclosure could be used to aid the educational aspect. It was acknowledged that much debate existed around this area,

so while he saw any disclosure or event as holding the possibility for .opportunistic learning., other trainers might see some avenues of exploration as .red herrings., detracting from the central task of the course. Although some level of self disclosure can be seen as educational, it would appear that it is a matter of fine judgement where the line should be drawn.

It seemed to be acknowledged, however, that given the time boundaries and commitments of trainers, some people might demonstrate an inappropriate level of responsibility in terms of being too .wounded., i. e the person who might disclose heavily about personal issues with the primary and overriding aim of receiving therapeutic help. Others may be people who are too .defended. and, therefore, unable to offer any participative disclosure. Neither of these would be seen as offering the required quality of self disclosure or demonstrating the appropriate level of responsibility.

Self-awareness

Self -awareness was also deemed a necessary attribute by all three trainers. This was thought to be perceptible in a variety of ways. The potential recruit was to demonstrate an ability to verbalise emotions and ideas, to define expectations, and to verbalise motivation. This was also expressed under the label of .insight into self..

There was also an expectation of awareness in relation to others. One of the trainers utilised a group interview as an opportunity to observe this aspect of self. Note would be taken of the interviewee's ability to notice other people's ideas, and to observe whether they had an ability to facilitate other people to contribute. The trainer looked for an awareness of whether other people had yet spoken, and whether they had the skill or the motivation to .bring other people in.. Levels of eye contact and demonstrable listening skills would be observed.

Self-esteem/positive self concept/self regard

These qualities were likened to self awareness and, yet, had a different aspect to them, specifically elucidated by the trainers on the Diploma and Masters courses. One trainer

described the necessity for positive self regard in relation to the type of learning anticipated on the course. Given the personal nature of this in relation to self development, he declared that although some of this work might revolve around the celebration of what people considered their positive and desired attributes, many people used the opportunity to explore areas of their life which they experienced as difficult. Since this exploration was made in a group context, each individual needed to have a high degree of self–value to come through what could otherwise be seen as a somewhat gloomy experience.

Self–esteem was also seen as necessary on the basis that the student with low self esteem might then spend a tremendous amount of' .psychic energy. on boosting this. The student with considerable self esteem, however, could then transfer this energy into learning and sharing of experience.

It was interesting to note that all three trainers were keen that recruits should have the requisite attributes in relation to self. One reason given for this was the relational aspect of the counselling enterprise. It was felt that if an individual was unable to be .in touch. with themselves, then they would be incapable of becoming close to the person they were working with. This understanding revolves around the nature of counselling as a relationship, and around the understanding that an individual may not be intimate with another if they are unable to know themselves. This begins to touch on well rooted philosophical assumptions which precede the modern counselling venture (Feltham: 1995, 80: 120), and also with the understanding of self in counselling propounded by Carl Rogers (1961) and his influencing mentor Kierkegaard (1941) discussed in more detail in Chapter Three. Such understandings seemed to inform the trainers' perspectives when they moved to qualities required, which may be seen as pre–requisite to the possibility for change within a course.

Openness

The quality of openness was explicitly mentioned by two trainers without reference to specific meaning. On probing, it seemed to have various complementary meanings attached. The third trainer had mentioned a willingness to .self–share., which seemed to capture some of the

essence of this quality. Another used the word openness in relation to the Rogerian core conditions, and said that she would be looking for recruits who either demonstrate these conditions, or seem to have the potential for acquiring them.

The third trainer used openness to describe a perspective with an .experimental caste of mind.. This trainer wondered

> .how do they respond to the invitation to get to know themselves to a depth that maybe they have not had time or inclination previously to get hold of their attitudes towards loss, sexuality, things that make them angry whatever.

This trainer made it quite clear that there were several possible responses to this invitation, with people finding the possibility exciting, challenging or anxiety provoking. It was clear, however, that they should have a willingness to have a go, that people should be willing to question basic assumptions of how they are living their lives at the moment.

Clearly then, within this sample, students recruited to the course needed to be able to demonstrate a willingness to challenge their current view of self, and that this willingness was to be combined with the offering of attitudes towards others which would enable the same process. One trainer looked for what .way of being. the student might bring to the course, and preferred this to be a .way of being. which demonstrated the Rogerian core conditions. Another stated that he expected students to contribute to one of the fundamental values of the course, in holding the view that all human beings have a core of inviolable dignity.

Personal power

One trainer stated the expectation that students have a sense and understanding of their personal power. She saw counselling as a process whereby the counsellor would be empowering the client thus, this aspect of self–awareness was desired. Another suggested that the student should demonstrate that they had the ability to give responsibility to the person they were working with (the client), and that if they were not experienced in this way of working, they should demonstrate the willingness to try it out.

Flexibility and adaptability

This was related to openness, and variously described as fairly low level rigidity, not having fixed views , whether political, racial, sexist, authoritarian, religious or other. It was also phrased that people who were stuck, rigid or defensive would spoil the course for themselves and others. Such a posture was seen as being antithetical to the Rogerian core condition, wherein the nature of the non-judgmental view was seen as being essentially .fluid.. The third trainer stated that students needed to have the potential to change.

Congruity to the group

Additionally to personal factors, trainers looked for qualities and factors which would affect the group context. One trainer commented on the desirability that recruits demonstrated a level of leadership ability, whether this was through picking up a pen and making appropriate notes in group discussion or through .bringing other people in.. Another commented that students must be willing to work and learn in the group. A further comment was that trainers looked for a mixed and complementary group, and would consider factors such as gender and race when making up the mix.

The trainers views on differentiating counselling courses from other learning ventures

The trainers held various opinions in regard to counselling training and how it differed from other forms of training. Their views were collated thus:-

Belief systems are challenged

It was stated that on a counselling course, the student may have some of their belief systems challenged. This was compatible with some of the views on self awareness expressed above. If, for example, someone held belief systems which were sexist or racist, and these were still in place by the end of the course, then one trainer made it clear that this would entail failure of the course as it would be incompatible with the qualities required at outcome. This seemed quite different from, for example, learning to play the piano. Within this scenario, as one

trainer said, whatever your beliefs about Mozart, you could still learn to play the tunes. This is not the case with counselling; beliefs about other human beings are central.

Values are elicited, questioned, made conscious or changed

A similar perspective was held on values. It was seen as crucial that values and ideas were questioned on the course, wherein change would be one possibility, while awareness of values would be necessary. This was seen as a movement towards heightened self awareness, with the identification of attitudes and behaviours as essential.

The experiential nature of counselling courses

Counselling was seen as different from other training because it is both experiential and relational. This has two main aspects, firstly the intensified and aware experience of self, leading to . personal growth. and, secondly, the using of relationships with people to learn. While relationship with people may often be essential, for example, a student at least has to understand the sociology lecturer but, in this rather minimal context, the relationship is merely instrumental to the learning of the content. In counselling, the relationship is the content, and is a major learning tool.

One trainer differentiated this from other interpersonal training, drawing on examples of teacher training or the training of salespeople. For him, the skills which are learned are a series of interpersonal skills which are common to all fields. The difference within counselling was of a qualitative rather than quantitative nature. In counselling, there is a different level of intensity and depth of skills, and an increasing move to the locus of control being with the client. It might have been interesting to address questions of purpose and ethics here, although they were not addressed in the interview.

The modelling component

One aspect of counselling training which was implicitly mentioned was that of modelling. It is common parlance within the counselling world that trainers should .model. appropriate boundaries (Russell,1993), aspects of personal and professional development (Clarkson and Gilbert, 1993: 167), and skills (Dryden and Thorne:1993:26). Because no one trainer addressed this explicitly, no discussion was held as to whether this is exclusive to counselling. Does such an expectation exist, for example, for salespeople and beauty therapists, on and off their courses? No specific views were identified.

However, one illustration was made of modelling by one of the trainers. This pertained to the decision of one student to leave the course, and the desire of the other students that they should be exhorted to stay. This trainer decided instead to praise the level of responsibility taken by the student, and agreed that he had modelled a high degree of internal locus of control. It might have been interesting to take this discussion further.

Counselling courses are practice based

Finally, a differentiation between counselling and other courses, e. g sociology, was that an understanding of counselling emerges only through practice. So we might develop ideas of how society works through studying sociology, but would not go away and practice them, the debate would remain theoretical and research based. Within counselling, however, students need to become proficient at skills, develop appropriate qualities, and understand the process and theoretical aspects. It is thought that this can only happen through practice.

The conscious and deliberate techniques employed to effect desired change

The trainers revealed what they would do to challenge the values and beliefs of their students.

Exercises

One of the trainers introduces specific focused exercise to help students to analyze their values, publicly affirm them, and then to live them. When prompted to elucidate further, he was quite clear that he would not want to determine the direction of change which this might entail, wanting only to help students become more self analytical. It is also clear, however, that for this trainer, some values were unacceptable to counselling. It may then be suggested that there is a covert influence to change values into one specific direction should the student want to successfully complete the course, and should the trainers desire this outcome.

Feedback

All trainers mentioned a system of ongoing feedback as part of the challenge to students. Feedback would be given to students from other students, from the tutors, and through the use of video. In this way, students would be challenged to see events and possibilities through other perspectives. Trainers found it unlikely that .heavily dysfunctional. values would not be challenged by members of the group.

Direct challenge

Whilst feedback is usually given as a means of invitation to reflect on practice and interpersonal skills, students might also be directly challenged on particular view points, for example, to elicit whether people were operating on the basis of information or presupposition.

The trainers' desired outcomes for the trainees

Clearly, the above analysis suggests that trainers actively recruit people who appear to demonstrate specific qualities, and who have the potential to change either within their level of self awareness, or through changing aspects of their belief or value systems. This may be explicit or implicit and, although there is ostensibly no pressure to conform to certain beliefs

and values, in fact, it is clear that a particular value orientation is seen as necessary to counselling. What specific outcomes did trainers want for the students on their courses?

Skills

All trainers wished their students to be equipped with the skills of counselling, and that they should be able to identify their level of competence. The required level of competence varied according to the level of course, so that the certificate in counselling skills might require that students are able to demonstrate accurate and acute active listening skills, some of the skills of effective challenge, and the art of working without judging the client. Another saw the certificate course as a means of helping people to become more effective helpers, within a variety of disciplines and forums. One of the trainers was very clear about skill outcomes at the end of the course:-

> At the end of the first year each student has to be able to clearly identify each of these skills that I am going to mention now, that he's able to define and show what is that skill, define it on paper and then also show on video that is that skill. They have to be able to use the skill and have to be able to evaluate how they use this, so we are not actually looking at the end of the first year for a terrific amount of competence, but we want to know that they know how competent they are, ...the self awareness and this is development. . . . . (The skills are) Non verbal attending, paraphrasing meaning, reflecting feeling, clarifying, focusing, questioning, probing, summarising, challenging, brainstorming, problem identification, goal setting, forcefield analysis, action planning and contracting.

At the Diploma level, one trainer stressed that to be skilled meant more than being able to come out with a checklist of acknowledged counselling skills, but to be able to skilfully respond with adaptability and a wide range of appropriate techniques.

Two trainers were of the opinion that skills could be taught in isolation to counselling, but that

this would not then necessarily result in people being able to counsel. One trainer stated that skills were the easier aspect of the course for people to learn, values being more difficult and challenging.

Rogerian core conditions

On the counselling courses, it was required that students demonstrated the ability and potential to create the core conditions for change in clients. Tutors suggested that there was responsibility to engender a learning climate where relationships would be forged which enabled people to explore desired changes, .or test out ways of being themselves which previously they had not tested out.. This theme has already been strongly identified in terms of the recruitment process.

Values

As intimated, at whatever level, it was required that students should have made a clear identification of their value base. While one trainer was adamant that certain values would lead to failure of the course, another trainer felt that it was more important that the student knew the implications of their values in terms of their possible limitations as to who they could work with. On one of the Diploma courses, one trainer identified a need to look at deep values. Interestingly, he did not communicate this to potential students at interview, and questioned whether he could do so in any meaningful way. This suggests a clear inference that the experiential learning process may induce changes and learning which participants would not yet be aware of, and therefore be in the situation of being unable to give informed consent. The potential for this situation to emerge has been discussed in more detail in Chapter Two, and will be returned to later in Chapter Seven, the discussion chapter.

Theory and process

Another requirement of the courses was that students should be able to demonstrate their knowledge of theory and process to an appropriate level. Implied here is that an

understanding of the process comes only through experiential learning, and sufficient evidence of this is also only possible through an observable skilled performance.

Levels of consciousness

One trainer alluded specifically to the concepts of consciousness and unconsciousness. He suggested that a major aim of counselling is to bring to consciousness things which are influencing a person unconsciously, and to .establish, maintain and enhance self-esteem..

Drop out outcomes

Because identification of competence and values was seen as part of the process and the outcome of the course, all trainers saw courses as an opportunity to determine whether they felt that they wanted, or were able, to continue in the counselling profession. One trainer differentiated the drop out rate between the levels of course. Her criteria for entry to the certificate courses were less specific and of a much less demanding order than for the diploma courses. She remarked that she would expect part of the learning process for students to be able to .self-select. in regard to choosing whether to do more or not. Significantly, perhaps, the Diploma course has a virtually nil drop out rate.

The trainer to the other Diploma course correlated the suggestion that the philosophy that drop out could constitute positive outcome with an assertion that there was no major risk for people recruited to counselling courses. People could opt out at any time, if necessary, and he would see the role of the tutor in helping them to find other appropriate resources if necessary.

A more difficult outcome would be if a student was not assessed as having the skills, values and understanding of theory and process deemed necessary, but whose self-assessment said that they did. Ultimately, responsibility for this dilemma would be taken by the tutor who would fail a student if necessary.

Ethics

Only one of the trainers stated that working to a high ethical standard was a required outcome of the course.

Summary

There seemed to be little conflict between the trainers in terms of what they would expect students to bring to a counselling course. There were discernible differences between the emphases on identifiable skills, and those who emphasise Rogerian core conditions and values. For example, the counselling training courses which have very specific learning outcomes, may produce participants that have discernible differences in their skill repertoire, as demonstrated in the lengthy quote above.

It could also be argued that the courses with looser learning outcomes, i.e. those courses which select recruits who have very specific value orientations, may produce participants which demonstrate little attitudinal changes.

> "If somebody appears to be very rigid, defensive and stuck, then it is going to take a lot longer for them to get to the stage they need to get to for us to be satisfied in their counselling ability. . . . . "

> ". . . . . one of the characteristics of our course is a belief, and this is where coming back to the values around the core (is important). . . we make these things quite clear by the way at selection, I think it is very important that people know what sort of course they are buying into. It is not just us looking at particular things in them but I think they need to know whether this course is actually going to fit in with their values around counselling. . . . . "

At these levels of learning, then, it can be seen that there may not be a striking change in

students over the learning period, but there would be expected more subtle changes, particularly in the areas of self-development and skill effectiveness.

Chapter 7

Discussion of the data

Introduction

It is acknowledged that the empirical research attempted for this thesis was ambitious and, on reflection, overly complicated. The data collected was extremely difficult to analyse as each Personal Construct Grid (PCG) alone produced a minimum of one hundred and fifty initial scores. As fifteen subjects' scores were repeated three times, and nineteen subject scores were repeated twice, this exceeded of a total of 12,450 individual scores to be analysed. In addition to the PCGs, each subject was asked to complete an Attitude Assessment Questionnaire and a Counselling Skills Rating Scale which, in total, added another 4,980 raw scores. Before any statistical tests were applied to the raw data, bar charts were prepared in order to give a general impression of the extent of any changes recorded. This .eye balling. approach revealed that a great amount of change appeared to have occurred but, because of the magnitude of the data collected, statistical analysis by computer was required to aid the sorting of this data into statistically significant and non significant results. Both sets of data will be commented upon in this chapter, for it is acknowledged that knowing what is resistant to change within the process of counselling training is perhaps as important as what actually changed and in what circumstances.

This chapter is divided into four major sections. The first section will begin with a general overview of the changes noted, and proceed to a more precise description of the results. The findings are examined in regard to the research questions, and possible interpretation is discussed. Alternative propositions, and the possible reasons for the results, accompany the descriptions.

Secondly, the chapter seeks to identify the mistakes in the research design and the resulting limitations of the research findings. This is seen to be important in order to understand the potential extrapolation of the findings.

Thirdly, with due regard to the preceding section, the implications for the findings of the research are discussed. This specifically focuses upon recruitment and training, with reference to the substantiated claims that informed consent may be seen as a necessary issue to address in all counselling training courses, and especially for introductory short courses.

Finally, the chapter concludes with a summary of the major revelations of the research findings, and some speculation upon how further research may proceed to identify some of the issues raised within this thesis.

For reasons of clarity and brevity, the three longer duration courses (DUFTMA, KH, and TB) are referred to as the long courses, the one year part-time certificate course (NCCC) is referred to as the intermediate course, and the one week intensive short course (HSC) is referred to as the short course.

Overview of the general findings

Across the broad range of measurements, the data from the Personal Construct Grids, Attitude Assessment Questionnaires and Counselling Skills Rating Scales demonstrated considerable change in thinking, attitudes and skills respectively. It can be asserted that the majority of students who completed all of the measures throughout the process of the research, irrespective of age, gender, or previous experience, displayed considerable change. This was the case despite the disparate lengths and complexity of study level in the different groups. Additional data was obtained from the longer groups by asking subjects to repeat the measures at the midpoint of their course. A Friedman two way analysis of variance (ANOVA) was performed on this data to ascertain whether there was any statistical significance between the three sets of data. The results of the analysis can be found in tables 1c, 2c, 3c, 4c, 5c and 6c. No essential differences were found which significantly differed from the results comparing the two sets of data. A visual scrutiny of the raw scores does demonstrate some small changes, indicating some peaks and troughs within scores, but no meaningful trends or notable data emerged to justify further discussion.

The construct changes

The first research question sought to explore the extent to which cognitive change occurs during counselling training, and whether any changes discovered were similar for the majority of participants, or uniquely different. The data demonstrated that widespread cognitive change occurred throughout the entire sample, irrespective of the age, gender, or experience of the subject. These changes were not moderated by the type or duration of the counselling course, although there were marked differences in the specific constructs that changed or resisted change in regard to the different groups.

The first general finding was that the short course subjects maintained stability in their construing in regard to their established relationships. That is, their construing of their life, self, family, someone they loved/liked, someone they hated/ disliked, changed almost imperceptibly across the entire group over the intensive week. However, construing in regard to skills and concepts relating to counselling changed rapidly. Construing in relation to the skill of empathy, challenging skills, basic counselling skills and empathy, warmth and genuineness showed extensive change. Conversely, the long and intermediate groups demonstrated that their most stable construing was in regard to the skills and core concepts surrounding counselling, with the most extensive changes showing in regard to relationships. For example, construing of the skill of empathy, and empathy, warmth, and genuineness, and unconditional positive regard, changed little. Whereas their construing of clients, family, their work, and their life, became more fluid.

Across the whole of the three groups it would appear that constructs such as helpful, ethical and, to some extent, trust, remain fairly stable when established in context to a particular element. This is contrasted with the constructs comfortable with, confident with, and safe, which consistently show extensive change in regard to many of the elements measured.

More specifically, the constructs most affected by change are those associated with confidence, comfort, and safety. Additionally, the reconstruing of trust is often affected specifically when located in relation to new contexts. Thus, it was clear that the construing

of .trust versus mistrust. was a construct more likely to be permeable in the short course. This may be related to the intensive exposure to a counselling trainer, and the newness of the counselling context. The researcher was the trainer on this course, and spent the five days from nine a.m. to five p.m., including coffee and lunch breaks, in the company of the subjects. This familiarity, which generated concentrated discussion of counselling issues, skills and attitudes, may well have inveigled a greater level of trust in the trainer. One other important variable within the short course group was the absence of assessment. The fact that subjects were not to be assessed by the trainer may well have influenced the level of trust. The observation of the researcher was that this group demonstrated a relaxed atmosphere, and little competitiveness between subjects.

A further example of the difference between the short and longer courses is found in the reconstruing of challenging skills. The long and intermediate groups reconstrued challenging skills in terms of confidence, comfortableness with them, and their safety. The short course, on the other hand, reconstrued them in terms of having more trust in them. This would logically follow if it was the trainer's view that challenging skills were useful, and if the subjects believed in the trainer. In such circumstances, it would seem more likely for subjects to reconstrue them in regard to trust rather than confidence.

To elucidate further, it could be suggested that the subjects whose exposure to challenging skills was limited, and who had little time to practice them or try them out in real life, are unlikely to construe them in relationship to themselves. On the other hand, reconstruing trust could be accomplished by a vicarious route, namely, .I trust the trainer, he trusts that challenging skills are useful, therefore I have more trust in them.. If the same equation is attempted in relation to confidence, it does not sit as comfortably or follow the same logic, that is, .I trust the trainer and he is confident with challenging skills, therefore I am confident with challenging skills.. This example illustrates that, in short courses, change may well occur in regard to trusting the usefulness of particular approaches, rather than in participants gaining confidence to be able to engage in them.

Conversely, the longer duration courses demonstrated construct changes indicating greater

confidence and comfortableness with the more advanced skills of challenging. This might be regarded as a predictable change resulting from the luxury of the longer time span available for them to gain confidence. It is, of course, arguable that the longer duration of the course is equally as likely to give time for the raising of doubts in a student's mind. Presumably this indicates that the teaching programme was effective in teaching challenging skills in a way that equipped the students with confidence, and allowed them to become more comfortable with them. It is pertinent to note, at this point, that the longer duration courses also had the practicum component within their programmes, so that each subject had engaged in the practice of counselling, and received feedback from supervisors. This approach, as argued in Chapter Three, is much more likely to support confidence and reinforce behaviour.

More specifically, and less expected, all subjects from the groups related to the skill of empathy with increased confidence and comfortableness. Although this might be expected of the short course, whose members had little exposure to the skill before the course, it is surprising that the more experienced group should also report this type of change. This may represent the students' reluctance to construe themselves as confident with empathy at the beginning of a course, which is essentially concerned with enhancing it. Despite assurances of confidentiality and anonymity, it could be considered that constructions that relate to .self. assessment are subject to influences of confidence which, in turn, may be lower at the beginning of a course than at the end of it. This proposition, if substantiated, would cast doubt on the reliability of the measure.

The data revealed an interesting trend in regard to the long and intermediate groups. The construing in regard to .my family. was the only statistically significant result showing movement to a more negative perspective. The longer group considered their family to be associated with stasis, and the intermediate group related to their families less confidently, less comfortably, and with greater mistrust. It is not clear as to why this should be, although anecdotal evidence of individuals .discovering themselves. through a range of educational pursuits, and subsequently feeling distanced from their families, holds a persuasive argument. This scenario was vividly presented as the theme for William Russell's film .Educating Rita. and, to some extent, counselling course participants can be heard to speak of disruption in

their family lives due to changes they have perceived in themselves. While the evidence from the grids does not offer enough substantial data to support this viewpoint, neither does it contra-indicate the anecdotal discourse.

Although not statistically significant, the data contained in tables 4, 4a, 4b, and 4c give rise to some informed speculation of the trends in construct change, and those constructs that have remained stable over the course of the counselling training. The measure that was most resistant to change on the Personal Construct Grids was the construct helpful versus unhelpful. The subjects generally tended to rate elements high on the first data set, and their subsequent scores differed little over the whole period of data collecting. It would appear that, once subjects considered something as helpful, that element remained fairly impermeable to change. Similarly, once an element was construed as unhelpful, it would seem that it was difficult for it to be reconstrued more favourably.

Another notable trend in construct stability, briefly alluded to earlier, is the difference between the short course and the two other courses when the grid is sub divided into relationships and content. It would seem, from perusing the data, that construing in regard to relationships such as .my family., .my life., .self, me or I., .someone I love/like., and .someone I hate/dislike. is the most stable in the short course, displaying very little change. Conversely, the long and intermediate groups demonstrate more change on these elements than many of the others. Similarly, the short course reveals greater reconstruing of the skills and content of the course such as .basic counselling skills., .challenging skills., .the skill of empathy., and .empathy, warmth and genuineness., whereas the long and intermediate courses show very little change in regard to these elements. The exception to this trend is the subjects' reconstruing of course members and course tutors, which takes the opposite trend. In relation to these elements, the short course subjects display greater reconstruing, while the intermediate course shows some reconstruing, and the long course displays almost no change at all.

An interpretation of these results is not difficult to propose. It is reasonable to suggest that the short course subjects are unlikely to determine any significant change in their established relationships in such a short period of one week, whereas the construing of people in close

contact with them (course members and tutors) is much more likely to be affected. The intermediate group and long group have a much longer time span to appreciate and note any reconstruing of established relationships. An alternative explanation may be that, over time, their relationships did change. In regard to the construing of course members and tutors, it would seem reasonable to propose that construct changes would be less in subjects who had previous experience of counselling. They had all previously experienced counselling courses, thus also being exposed to course members and trainers. Therefore, a process of reconstruing would, to some extent, have already taken place.

The detailed analysis of the PCG data, element by element

It is important to note, at this point, that the research methods employed were designed to generate both qualitative and quantitative data. Although the Personal Construct Grids offer a useful source for quantitative data, the scanning of the grids, and the comparison of group scores across a time span, also offer a rich source of qualitative data. If discussion were limited to the statistically significant data findings, there would result a paucity of reduced data robbed of some of its intrinsic meaning, and so the value of the research would be reduced. Moreover, on a purely logical basis, it would not be possible to review just the statistically significant data without losing the extreme high and low raw scores. These scores could not be calculated as statistically significant unless they reversed yet, in themselves, they have meaning which in some way requires transmission. Therefore, within the detailed results, although statistical significance takes prominence in the descriptions, notable, yet statistically non significant results are also discussed.

Basic Counselling Skills

The subjects reconstrued themselves as more comfortable and more confident with these elements. They are mostly reconstrued by subjects as engendering greater independence, and as increasing motivation, acceptance, and trust. It is interesting to note that they are seen by the longer courses to be more ethical and safer than they were at the beginning of the courses. It may be speculated that this is because of the greater familiarity with the basic skill

on a longer course, the potential for these skills to be used unethically may occur to subjects. This may imply that subjects on shorter courses may leave the course without the notion that using these skills may have an unethical potential. It would seem to be imperative for the counselling profession that subjects are aware that skills which they have reconstrued as capable of instilling acceptance and trust will carry with them the potential of exploitation, if used by people who are unethical.

Challenging Skills

In general, participants reconstrued challenging skills to be more comfortable, confident, safe, and more simple, offering acceptance, and engendering trust. It was noted that the groups construed challenging skills, in regard to ethics, quite differently. Although the long and the short course reconstrued them as more ethical, the intermediate group reconstrued them as less ethical. This may be looked at with interest, as it may not be coincidental that the trainer responsible for the intermediate group was the only trainer to emphasise ethical issues during her interview. (See the Content Analysis, Chapter Six)

The reconstructions do, however, open to question whether challenging skills could be considered unethical in any respect. Chapter Three looks in great detail at the prescription of self awareness in counselling training, and it concludes that the justification of this prescription is to enable counsellors to become aware of themselves in order to avoid contaminating the client's view of their .selves. with their own values and beliefs. Egan (1994:264) reported in Chapter One, suggests that counsellors should challenge reasonableness in clients' goals but, to remain ethical, the clients' values must be respected. This implies that these challenging skills available to counsellors are powerful enough to influence values. It could, therefore, be argued that not only is the unethical use of challenging possible, awareness of this prospect is essential to avoid it.

Clients

Overall, subjects reconstrued clients as safer, simpler, more independent and more accepting. They also reconstrued themselves as being more comfortable and confident with clients. This result is consistent with what might be expected of counselling trainees accumulating more experience. In support of this speculation, it is noted that the short course, which had no exposure to 'real' clients, and the longest course which contained the most experienced subjects, demonstrated the least reconstruing.

Counselling Training

All participants reconstrued themselves as more confident with counselling training as courses progressed. The greatest change was registered in subjects on the short course, where statistically significant trends show counselling training as simpler, engendering trust, and more accepting. This result would follow Kelly's (1955) proposition that unfamiliar situations are more likely to invite substantial reconstruing.

The Skill of Empathy

High initial scores, which were subsequently maintained, suggests that firmly held positive views in regard to empathy did not change over the course. However, it is interesting to note that the long and intermediate courses did register some reconstruing of empathy as engendering dependence and as more unethical. Although these changes were minimal, and insufficient to be picked up as statistically significant, the consistent trend may indicate that some subjects began to suspect that empathy can, in some situations, be unethically used, and in some circumstances induce dependency. Statistically significant data was largely confined to reconstruing greater confidence with, comfortableness with , simplicity and safety.

Empathy, Warmth and Genuineness

Again, the greatest reconstruing occurred in the short course, with all scores increasing, and comfortableness and motivating demonstrating statistical significance. No widespread change was recorded by the other two groups, although the long and intermediate course subjects reconstrued greater simplicity and confidence with the elements respectively. These results again demonstrate that the more experienced subjects demonstrate the least reconstruing with the skills and content of counselling courses. In relation to counselling training, this result may be relevant when considering the potential power of short courses. This point is debated further in the section on implications of the research .

My Family

The short course subjects registered little change in construing of their family, with all measures remaining stable except positive reconstruing toward greater safety and independence. Conversely, the long and intermediate group displayed no change other than negatively reconstruing their family. The long group reconstrued their family in regard to greater stasis, and the intermediate group reconstrued their families as engendering greater mistrust, discomfort, and rejection. These inverse results demonstrate one specific difference between the short and long duration groups in this research, but cannot by themselves substantiate trends other than may naturally occur over time. However, it may be conjectured as a great coincidence that only negative change occurred in groups undergoing counselling training, when in general, change in construing towards one's family over time might be expected to be multi-directional within any sample of people.

Course Members

In the long and intermediate courses, very little reconstruing was detected in the data. In general, the long course had either no change or very slight negative reconstruing. There was no statistically significant change. The intermediate course demonstrated three statistically significant changes in construing with regard to increased confidence, comfort, and trust in

course members. All other changes were shown as positive shifts, but very little appreciable reconstruing was detected. Conversely, all of the short course data revealed extensive reconstruing, with five constructs displaying statistical significance. Specifically, course members were reconstrued more positively with regard to confidence, comfort, safety, independence, and ethics. The remaining five constructs were all reconstrued towards a more positive position. This result, referred to earlier, demonstrates a close association between extensive reconstruing in new or unique situations, and less dramatic change occurring in situations which have more familiarity. This result is entirely consistent with Kelly's (1955) proposition of .man the scientist. reconstruing through conducting experiments.

Self, Me or I

The only statistically significant reconstruction of this element occurred in the long course in regard to a greater degree of confidence. Although this was the only result that can be reasonably judged as not occurring by chance, many of the scores on the grids suggest some reconstruing by subjects. The short course subjects show reconstruing of themselves as more complex, confident, safer, comfortable, and motivated, whereas the intermediate group reconstrued themselves as more helpful, confident, ethical, motivated, accepting, trusting, and less complex. The long course also demonstrated some positive reconstruing of comfort, safety, and simplicity, accompanied by a slightly negative reconstruing of themselves as ethical. This picture presents the subjects as having experienced a somewhat random change in self construing, with consistency only in confidence. This suggests an unpredicatablity of outcome in counselling training, or extensive change potential according to the individual experience, and unique person exposed to it. The idea that, within these results, an inherent gamble emerges, is examined in more detail below.

Someone I Hate/Dislike

Only two statistically significant results were demonstrated in relation to this element, both within the long course, where subjects reconstrued the element in regard to increased

motivation and safety. One other result noted from the non statistically significant data is the increased positive construing of this element in regard to engendering independence. Although these results seem surprising, it is possible to see how counsellors, operating from a position of positive regard and warmth, could reconstrue people they dislike as a potential source of motivation and independence.

Postulating a rationale for reconstruing someone they dislike in regard to safety is more difficult to speculate upon but, presumably, their generally increased confidence transfers across into such circumstance, and engenders greater feelings of security in handling people they dislike. Neither of the other groups displayed any reconstruing worthy of note. However, it is important to note that fewer subjects filled in this element on the grid forms than any other, which may demonstrate a reluctance to construe any person as being hated/disliked. It was on the insistence of the subjects from the long and intermediate courses that the element was changed from the original .someone I hate. to the current .someone I hate/dislike.. Although this is tangential data, it may be significant in illustrating that individuals on counselling courses may already be operating from the value of non judgementalness, even before the course begins. Chapter Three debates this issue more fully, and the content analysis in Chapter Six points to a consistent desire of trainers to recruit course participants from like-minded people, with a value set similar to the ones prescribed by counselling theory. This would go some way in explaining this particular data.

Someone I Love/Like

There were no statistically significant data to suggest any major reconstruing of this element. However, careful perusal of the non statistically significant data suggests some subtle trends which vary from group to group. The long and short courses show mostly negative reconstruing on this element, except for simple, which is more positively reconstrued. The intermediate course, on the other hand, shows positive reconstruing on all constructs and, in particular, simple and ethical. Although all of these results show only minor changes, they are of interest. Explanations for them are difficult to propose. It may be that this is a futile search for meaning in something that is random and meaningless, or that there is a message in these

results which has escaped disclosure. The slimmest of plausible reasons may be that the long and short group have, for some reason, developed raised critical insight, and that the intermediate group, at the end of their course, are immersed in unconditional positive regard, but a logical rationale that links this to counselling training is somewhat elusive. Other considerations of this particular element are also discussed below in the section on misgivings concerning the method.

Course Tutors

Reconstruing of more confidence was the general trend across all groups in regard to this element. In addition to this trend, the long course produced no further change of note, either statistical or otherwise. The intermediate group demonstrated further reconstruing in regard to greater comfort with the tutor, and regarding them as less complex, and the short course displayed the greatest reconstruing on *this element in relation to feeling safer, and trusting the* tutor more. The short course also shows some notable change in regard to the tutor engendering acceptance. These results would appear to be consistent with the hypothesis that the longer one is exposed to a similar situation, the less reconstruing will occur. This is borne out with the short course subjects producing greater reconstruing of the new tutor who spent an intensive period of time with them, and of whom they had developed some trust. The intermediate group, who had some previous experience of counselling, but not of the particular tutor, can also be seen as logically becoming more comfortable with the tutor as the course progressed, and the long course, with more seasoned campaigners, remain congruous to the hypothesis by producing the least reconstruing.

Unconditional Positive Regard

This element was reconstrued quite differently by each group. The long course reconstrued this element as safer, the intermediate group reconstrued it in regard to confidence, and the short course changed their construing to see it as engendering more acceptance. Perusing the non statistically significant change indicates little change other than the long course reconstruing the element as simpler, the intermediate course as simpler and more ethical, and

the short course as engendering more dependency. It is also important to note that the intermediate group maintained high initial values throughout the research and, therefore, had any positive reconstruing occurred, it would have been impossible to determine this as a statistically significant change.

None of these results is particularly surprising, as it would be expected that the short course would react to the concept of unconditional positive regard as a rather alien concept but, once considered, it was not surprising that it was construed as accepting rather than rejecting. They determined it as a complex concept and clearly the lack of change in this construing suggests that at the end of the course it remained very complicated for them. Although they could see it as helpful, they were still suspicious of it at the end of the course. Their absolute values remained exactly the same in regard to confidence and safety, and were in the mid ranges, perhaps demonstrating their uncertainty with the idea. On the other hand, the intermediate groups became more confident with the concept, and more accepting of it as ethical. The more experienced group also embraced the idea as more helpful, ethical , and safe, demonstrating that in this case, familiarity did not breed contempt. It was noted that all the groups maintained their construing of this element as complex.

My Work

The long course reconstrued this element as safer, and engendering more trust. It was also noted that the raw data revealed meaningful change in regard to reconstruing work as less complex. The intermediate group similarly displayed some reconstruing of this element in regard to it being less complex but this did not amount to a statistically significant change. Finally, the short course reconstrued this element as engendering greater motivation, acceptance, and comfortableness. It would appear from this data that participants on longer duration counselling courses do reconstrue their work as less complex, although it is not clearly determined whether this is directly due to the skills they learn or the attitudes that change, or to their ability to understand their work more clearly. However, it is noteworthy that a course on counselling should have such a consistent effect on an element so broad and, perhaps in some cases, not directly associated with the course content.

My Life

The construing of this element remained remarkably stable across all of the groups. It is notable that most of the constructs were construed heavily towards the positive pole of the construct, and remained there throughout the various lengths of the training. The one exception to this was simple versus complex which was consistently construed towards complex by all groups. It is in itself worthy of note that no statistically significant score emerged from any group in regard to this element.

Summary

It can be seen that there have been widespread changes in construing for all the groups over the various durations of their courses. The statistically significant results confirm, without doubt, considerable positive reconstruing in regard to confidence, comfortableness, and safety with skills and concepts, particularly in the long and intermediate groups. The elements of the grid measuring relationships show that reconstruing occurs more in the long and intermediate groups than in the short course. Conversely, greater change is noted in regard to basic skills and core concepts in the short course subjects.

The attitude changes

The Attitude Assessment Questionnaires were constructed and administered to answer the research question:–

To what extent do attitudinal shifts take place during counselling training, as measured on a specific Attitude Assessment Questionnaire?

In general, it was found that attitudes did shift over the respective time periods of each course. Although a degree of randomness in the changes is evident, it would seem that some patterns emerge, giving rise to the speculation that particular variables were responsible for differing outcomes. To some extent, the exact degree and nature of the change was mediated

by the composition of the subjects in each group, the level and intensity of the training programme, and the duration of the courses. From the thirty-nine items measured, the statistical analysis revealed that both the long and short courses had six significant changes, and the intermediate course had only two. These will be considered in order.

The short course subjects demonstrated a weakening in their belief that people are vulnerable. They also revealed that their initial strong faith in the benefit of sensible advice had declined to a level evidencing much greater uncertainty. In regard to their general view of life, they changed their attitude towards offering help. Whereas at the beginning of the week they saw helping as unlikely to be disabling, by the end of the week they viewed it as quite possible. These changes are consistent with the expectations of the researcher, but quite dramatic in view of the particular group of subjects. Participants had only vague notions of what counselling skills were, and very little clear insight into counselling philosophy or theory. The idea of trusting the resources of the client, and not offering suggestions or advice, was alien to a group which comprised mostly of nurses and other health care professionals. It is quite possible that their entire professional .raison d'etre. was challenged directly by the idea that advice and solicitous regard for clients could be occasionally unhelpful. From the same frame of reference, this group addressed with caution the idea that clients could be regarded as responsible for themselves, able to cope with accurate unpleasant information, and be self determining.

The intermediate course had two general life view changes. The first reflects a more optimistic view of life, with subjects accepting with more certainty that life is full of opportunities if people energetically pursue them. If it is accepted that this change is the result of the counselling training, then it could be read as an increased faith in the individual's potential ability to take control of their lives. This change would be anticipated if the participants' view of the world in regard to their .locus of control. (Rotter, 1962) had shifted towards one of internal dominance.[94] One course leader, as reported in the content analysis, Chapter Six, maintained that one of the qualities which made applicants more likely to be accepted on to the advanced course was if they demonstrated a greater degree of internal

[94]This is more fully discussed in Chapter Three.

locus of control. It may be that this is not merely coincidence, as will be subsequently shown .

The other statistically significant result from the intermediate group reveals that subjects believe, less strongly than they did before, that people have control over their lives. At first glance, these results appear contradictory but, on closer inspection, it can be seen that there is a possible distinction occurring between people's potential for greater internal locus of control and the current status of the locus of control in people. This may be especially pertinent for this group whose tutor, when interviewed, stated that one of the issues stressed on her course was problem ownership. Addressing the counselling issue of .problem ownership. would be one way of introducing the psychological proposition of Rotter's .internal locus of control., therefore, it is perhaps unsurprising that this group were able to distinctively differentiate between these two items on the Attitude Assessment Questionnaire. In other words, the intermediate group's first change documented an increased optimism in the potential of people to seize opportunities and develop potential coping and change mechanisms, and the second view may be simply conveying a realistic understanding that individuals do not always have control over their personal or social situations. The change then could be attributed to the groups' increased understanding of the conceptual distinction which would have been taught on this course. As it is assumed that other such intermediate courses would address similar issues of ownership, it is not surprising that more advanced courses are able to select candidates with an increased internal locus of control.

Although the long course had no statistically significant attitude change in regard to their general view of life, they had four changes in regard to self. In examining these, it is useful to contrast them with the other courses, and their comparable change or stasis. The first statistically significant change was accented toward a more frequent liking for themselves, and accompanied by a similar increase in unconditional positive regard for self. It is not surprising that a group of counsellors who have been taught to address their clients with unconditional positive regard would, at some point, begin to address themselves with it. It does, however, raise the question of whether this is a specific side effect of studying counselling and, if so, whether it is universal and pervasive. Taken to its final conclusion, this would point to the

entire profession becoming accepting of themselves to the point of complacency, and the condoning of whatever behaviour they were freely and spontaneously engaged. Professional standards may ultimately suffer from the effects of unrestrained self actualization and self determination.

The third and fourth changes of significance were increases in the subjects' attitudes towards themselves as, more often, confident and skilful. None of these changes in attitude to themselves are difficult to explain, as the longer courses set out to produce self awareness as an instrument of development whilst simultaneously commending acceptance, non-judgementalness, and unconditional positive regard. It is not difficult to understand how methods, which include structured self development groups, peer support, and supervised practice, ultimately enhance self esteem. A reflexive awareness of self would be actively sought via these various techniques, and within a climate which would strive to mirror the ethos of counselling.

Conversely, the intermediate and short courses may not have demonstrated these changes precisely because these structures are absent from their course. The intermediate course did not have any supervised practicum built into its structure, and neither did it have self-development groups, although there were regular feedback and informal peer support groups. Moreover, the intermediate group were learning counselling skills which they would be expected to practice within existing roles within which they were already reasonably confident. Therefore they would have less opportunity to become better at a new role. The short course relied on tutor and peer feedback, but did not have time for the establishment of long term support groups, or to apply their skills within their work setting , so that any enhancement of self esteem would derive from the individual themselves or the tutor. In these relatively isolating structures it could not be anticipated that the same depth of change in relationship to one's .self. would occur.

Reasons for the absence of any statistically significant scores in either the attitudes regarding self or counselling issues in the intermediate course are not clear. It is possible to speculate on the impact of the differences between this and other levels of courses, or to attempt to

account for it as a plateau phase of learning. However, the most plausible explanation is simply that the impact of novelty was absent when comparing it to the introductory course, and the depth of study was lacking when it is compared to the long courses. In this regard, it falls short of the impact of either course and, therefore, its lack of change could be due to this paucity of stimuli. Whichever, or if any of these speculations are correct, it is a fact that little change did occur in the attitudes of the intermediate group subjects.

In contrast to both the long and intermediate courses, subjects within the short course changed their view of self to a less favourable position. The only statistically significant data in relation to issues of self were demonstrated on the item of the Attitude Assessment Questionnaire .easy to be with.. On this rating, the short course subjects registered a slight shift toward being more uncertain that they were .easy to be with.. Other notable changes in their attitudes towards themselves substantiate a general shift toward the negative, although being a more non judgemental and empathic person were very slightly positively accented. Once again, this trend lends weight to the researcher's view that it is possible for considerable impact to be made on participants within a short period of time, even at an introductory level. Furthermore, longer courses continue to have impact even on the attitudes of the more knowledgeable and experienced trainees in counselling.

The final measures on the Attitude Assessment Questionnaire were in regard to counselling issues. The short and long courses both demonstrated two statistically significant changes. The short course subjects continued their trend towards a more optimistic assessment of people, indicating attitude shift towards clients needing less support than they had previously acknowledged. Their second change of attitude was in regard to counselling training. By the end of their week's training, the subjects' view of the item .people offering counselling should have appropriate training. had moved very close to .strongly agree.. The first change indicates, once again, a fairly dramatic shift for this professional group. To change from a position where one strongly believed clients needed your support, to a more uncertain position within one week is quite astonishing. Similarly, the subjects' second change is very telling. To illustrate this point, it may be remembered in Chapter One, the position taken by Burnard (1989) was that counselling is an activity which occurs naturally in the helping professions.

Indeed, if it was accepted that Burnard's view is typical of the helping professionals, the subjects on the short course had already moved a little beyond that position by electing to have some training. That is, they already had decided that the naturally occurring activity would be helped by a counselling skills course. The attitude change indicates that the week's experience moved them even further toward a position where they strongly agree that counselling requires appropriate training.

The long courses' final statistically significant change was in regard to confidentiality. The subjects demonstrated a consistent change from certainty that total confidentiality was necessary in counselling to an attitude of greater uncertainty. The reverse situation occurred in regard to negotiated confidentiality, that is, the subjects moved from uncertainty about negotiated confidentiality to a position of greater certainty. This change is consistent with a increased level of understanding of the nature of contracting confidentiality. For example, BAC (1994) argue that in order to function ethically as a counsellor, supervision is required. This, in itself, would require a negotiated contract of confidentiality with the client, as total confidentiality is impossible if supervision is to occur. Similarly, across a range of client groups, and often within teams of counsellors, total confidentiality may be undesirable. The influence of the practicum and discussions with supervisors, who would possess greater experience of the difficulties of total confidentiality, are perhaps the most likely source of this significant attitude shift.

Finally, when the non statistically significant data is perused, some other minor trends worth noting emerge. It was noted that the statement .most people benefit from counselling., was met with a unanimous .don't know. by the subjects of all groups, and this was the only view which showed no change over time. Having discovered only one such instance of no change, attention was focused on any uniformity of response from the groups. Surprisingly, only five items show a unanimous shift in any direction.

Firstly, all of the group scores indicated movement towards greater disbelief on the rating of .clients are unable to see their strengths.. This suggests that all subjects, to some degree, have developed greater confidence in the client's ability to gain insight, not just into the

problems they have, but also into the resources and positive nature of themselves. It is the researcher's view that this is not the usual position taken by the helping professions who have not had counselling training, and may represent a considerable attitude shift. It is acknowledged that this view is unsupported and may require further research evidence to substantiate it.

Another of the five unanimous trends was in regard to the rating .Life is full of social injustice that some people cannot overcome.. Once again, subjects rejected this statement with more certainty and, in the process, demonstrate the development of a greater trust in people's ability. The third, and closely associated trend, was the attitude change in regard to the rating of the item .some people are basically bad.. Although most subjects began with either uncertainty or disbelief in this statement, all groups moved towards greater disbelief.

The penultimate and final changes noted were in direct relationship with each other. All groups developed a stronger belief that emotions were more readily elicited from clients during counselling if the counsellor listened carefully, and also that they themselves were more often empathic. The first change reflects a greater confidence in counselling technique without necessarily having to attribute the ability to oneself, and the second indicates some increase in their own ability to be empathic more frequently.

In summary, it can be seen that group attitude change was somewhat inconsistent, although some patterns have emerged. The short course appears to have generally lost confidence in themselves, and in the value of advice, whilst determining that helping is not always helpful. They have developed greater confidence in the techniques of counselling, and trust in the client's ability and resilience. The intermediate course, although demonstrating no significant change in regard to self or counselling issues, have shown change in regard to clients. Their attitude now reflects that clients are capable of control over their lives but generally do not have it. The long course demonstrated the opposite change to the short course especially in regard to .self., developing greater acceptance and liking for themselves, and believing themselves to be more skilful and confident. Although they are more uncertain about total confidentiality, they are clearer that negotiated confidentiality is more important. Finally, the

common themes that emerged for all groups indicate a shift towards greater confidence in the counselling process, trust in the client, and awareness of being more empathic.

Overall, it would seem that, while the Attitude Assessment Questionnaires identified considerable change, there was a degree of randomness which was contrary to the expectations of the researcher. This might be attributable to the differences between the groups and, if so, then this would indicate that counselling courses are not a homogenous activity but vary widely in effect. On the other hand, it might indicate methodological inadequacies in the construction of the scale itself which will be considered later in this chapter.

Counselling Skills Rating Scale results

The Counselling Skills Rating Scale consisted of seven measures of basic counselling skills, six challenging skills, and the nine steps of the counselling process as devised by Egan (1994). In contrast to the measures on the Personal Construct Grids and the Attitude Assessment Questionnaires, the data from the Counselling Skills Rating Scales is definitive, clear and leaves little room for ambiguity. A general overview reveals all courses showing massive change across the entire range of skills measured. No group considered themselves .completely competent. in any of the skills, and only four skills scored up to a rating of .very skilled., these belonging to the long and intermediate groups. No challenging skills scored higher than a mid point .fairly skilled., and no group scored themselves lower than a high .no skill. (1.7) on any of the rating scales.

The group scores followed a pattern consistent with the researcher's anticipated results, with the short course demonstrating the greatest improvement in basic skills and some of the more rudimentary stages of Egan's counselling process, and the longer courses showing greater expertise in the more exacting skills of challenge and intricate stages . The group demonstrating the greatest overall change was the intermediate group. This also would appear logical, as they were the group with more time to learn the skills than the short course, yet with new skills to learn. The long course, on the other hand, could not be expected to

demonstrate as much movement as it was more likely they would be in the position of consolidating learning.

Basic Counselling Skills

All the data for the long and intermediate course relating to basic counselling skills was discovered to be statistically significant. The long group demonstrated changes in the level of basic counselling skills approximating to one full point on the scale. Their initial scores indicated .some skill. to .fairly skilled., and moved to ratings indicating .fairly skilled. to .very skilled.. The intermediate group were similar, although their range began at a lower initial score .some skill., and moved to positions indicating .fairly. to .very. skilled.

The short course also demonstrated four results that were statistically significant, and notable increases on every other basic counselling skill rating. Listening and attending, non verbal communication, reflecting and questioning all moved over one full rating point from the lowest rating of 1.9, a very high .no skill., to the highest score (3.3) .fairly skilled.. The other three basic skills all showed improvements in their scores of approximately .5, and ranged between .some skill. and .fairly skilled..

Although these results are unsurprising, they do raise some issues. For instance, why would a course that recruits candidates that have already undergone basic counselling training, such as the long course subjects, still achieve significant change scores on a basic skills rating scale? How can the intermediate group show zero change on the Attitude Assessment Questionnaires in regard to .I am a skilful person., and yet demonstrate massive change on their counselling skill rating scale? Three possible explanations suggest themselves. Firstly, perhaps there is a tendency on any measuring scale, whether anonymity and confidentiality are assured or not, to rate oneself low in order to appear to have acquired more skill later. If this was deliberate, it demonstrates little in regard to the individual's integrity and, if it was a case of self deception, it says little for the honest self awareness of the experienced trainees in the long group. Secondly, it is possible that the issue of confidence in self is understandably low at the beginning of a counselling course, and thus self rating may be lower than when confidence is

raised at the end of the course. This explanation would be congruent to some of the earlier findings in regard to confidence and self acceptance referred to in the Attitude Assessment Questionnaire results. And finally , a third possible explanation is that although the participants on the longer courses are supposed to be equipped with these basic skills, in fact they are not.

Challenging Skills

The short course predictably showed no improvement in their rating in regard to challenging skills. In fact, they noted a decrease in the majority of the six skills except self disclosure and information giving, which remained virtually static. It is likely that these results indicate that the subjects experienced these skills as difficult, and adjusted an initial over rating of their skills on the second scoring. The alternative explanation is that their challenging skills deteriorated during the week, although this rationale appears somewhat unlikely. The raising of awareness in regard to these skills may also point to explanations for some of the earlier results. For instance, it could be speculated that the sudden realisation of the complexity of some of these skills makes training more important, hence the attitude shift towards appropriate counselling training being necessary. Similarly, the realisation of the difficulty with these skills may have influenced the reduction in confidence demonstrated by this group in the Attitude Assessment Questionnaires. However, it is also important to point out that these difficulties, and the raised awareness being speculated upon, did not appear to be reflected in any dramatic reconstruing, as demonstrated by the analysis of their Personal Construct Grids.

The long and intermediate groups both displayed some statistically significant change in regard to challenging skills. Both groups produced statistically significant change in regard to the skills of information giving, and summarising as a challenge. The long group raised their skill level from .some skill. to .fairly skilled., and the intermediate course raised information giving from .some. to .fairly. skilled, and summarising from a high .no skill. to .fairly skilled.. These results demonstrate some anticipated increase in the more advanced skills of challenge, and remain within the expectations of the researcher as being realistic.

Challenging skills are regarded by students to be the most difficult skills to acquire and, therefore, some improvement might be expected, while amplified development would have given rise to some suspicion of the results.

On the other hand, the non statistically significant results for the challenging skills might be considered disappointing, considering that the groups had spent substantial time practising them. It would have been anticipated that the long group, with the benefit of a structured practicum and supervision of casework from .real. clients , would show some improvement across the range of challenging skills. However, the results reveal very little change. There appears to be, for some people, a slight improvement in confronting in both groups, and accurate empathy is shown to deteriorate in the long group and improve in the intermediate group. No change was demonstrated in regard to self disclosure, and immediacy shows some slight decrease in skill for both groups. The two most plausible explanations for these results are, firstly, that the more experience the subjects had the greater their insight into the exact nature of their skills, therefore, their final scores reflect their true skill level, whereas the initial scores were inflated. The second is that the anecdotal evidence is accurate, and these skills are very difficult to acquire even with practise and feedback from group members, trainers and supervisors. Although the second explanation may be true, it does not quite explain why subjects should report deterioration of their skills. Logically, the worst they would report is stasis, unless some insight process is occurring. Therefore, the researcher favours the reasoning that, as greater insight occurs, a more honest and expert appraisal is manifest, and that these skills are difficult to master.

Skills associated with Egan's counselling stages

The intermediate group registered eight statistically significant improvements out of the possible nine items. All of these ratings indicated movement from .some skill. to .fairly skilled.. The only stage which remained unimproved was step four .helping clients to vision their future.. The long group, although demonstrating no statistically significant change, fared much the same as the intermediate group when the raw scores are perused. The movement depicted, once again, demonstrated change from .some skill. to .fairly skilled.,

and shared a similarly high score with the intermediate group on the item .helping clients tell their story.. Both groups indicated change from .some skill. to .very skilled. on this item. These scores reflect that both groups made progress in regard to Egan's .Skilled Helper model.. It is not surprising that the more experienced group demonstrated less change as their initial scores tended to be higher, and it would appear that all subjects had great reluctance to rate themselves as completely competent. The absence of any .completely competent. scores gave less scope for the long group to demonstrate movement and, therefore, did not reveal as much as the intermediate group who had started with initially lower scores.

The short course also fared fairly well on the Egan steps, demonstrating improvement on all of the steps except stage four, which showed slight deterioration. Four scores were statistically significant, .helping clients to tell their stories., .helping clients shape workable goals. , .helping clients make realistic stepped plans., and .helping clients engage in action plans related to their chosen goals.. Each of these demonstrated improvements from the position of .some skills. to .fairly skilled.. All of the non statistically significant results showed minor changes indicating improvement.

It is interesting to note that .helping clients to tell their stories. is the item that consistently showed significant improvement throughout the three groups results. This may be because this stage is highly dependent upon basic counselling skills with which groups also showed consistent improvement. It is also noted that stage four .helping clients to vision a different future. resists improvement. This is congruent to anecdotal evidence from students and tutors reflecting the difficulty in learning and teaching this particular stage of Egan's counselling model.

A summary of the main findings from the Personal Construct Grids, Attitude Assessment Questionnaires and the Counselling Skills Rating Scales, is contained in abbreviated form in the table below.

Table 7: Summary of the construct, attitude and skill changes corresponding to the length of the counselling training courses examined.

	Construct Changes	Changes in Attitudes	Skill Development
Long Group	Family (–) Work , Clients Basic and Challenging Skills (confidence and comfortable) Self (confidence) Unconditional +ive regard (safety, simpler)	I like myself (+) I am a confident person (+) I am a skilful person (+) I have unconditional positive regard for myself (+) Neg. confidentiality is more important than total conf. (+) Total conf. is very imp. (–)	Basic Counselling Skills (+) Challenging Skills: Summarising , Confrontation & Information giving (+) Adv. Accurate Empathy & Immediacy (–) Self disclosure (–/+) All Egan stages (+)
Inter-mediate Group	Family (–) Work, Clients Basic and Challenging Skills (As above but ethical (–)) Self (helpful, confident, ethical, motivated, accepting, trusting, simple.) Unconditional +ive regard (confidence, simple, ethical)	People have control over their lives (–) Life is full of opportunities for people if they are prepared to pursue them with energy (+)	Basic Counselling Skills (+) Challenging Skills: Summarising , Confrontation , Information giving, & Advanced Accurate Empathy (+) Immediacy (–) Self disclosure (–/+) All Egan stages (+)
Short Group	Basic Counselling Skills (confident and comfortable) Challenging Skills (trust) Empathy, Warmth and Genuineness. Self (confident, complex, safer, comfortable, motivated) Tutor and course members (trust) Unconditional +ive regard (Acceptance, dependency)	People are vulnerable (–) People benefit from advice (–) Offering help can be disabling to people (+) Clients need support (–) People find me easy to be with (–) People offering counselling should have appropriate training (+)	Basic Counselling Skills (+) Challenging Skills (–) (except self disclosure & Information giving (+)) All Egan stages (+)

Content Analysis (Chapter Six)

There were two research questions that specifically related to the interviews with course leaders.

Firstly, what differentiates counselling training from other educational pursuits? And secondly, what are the likely specific components of counselling training courses that influence the cognitive, behavioural and attitudinal changes of individuals participating in counselling training?

The findings of the content analysis demonstrate that the course leaders accept that there are some significant differences between counselling training and other courses. These differences are cited as: the challenging of belief systems; the elicitation, questioning, awareness raising and potential changing of values; the experiential nature of counselling courses; modelling of skills and values; and practice base of counselling courses .

It is accepted that, within these differences, are also contained some of the specific influences that lead to cognitive, behavioural and attitudinal changes. However, more specifically, the trainers were able to point out that their deliberate strategies to induce desired change included exercises, feedback and direct challenge. These strategies were not limited merely to tutor led activities but included combinations of feedback and challenge from the use of video recordings, individual students, the group, and supervisors.

The stated views of the course leaders also gives weight to the arguments presented in Chapter Two, that values, attitudes, and behaviours are prescribed for students on counselling courses. The analysis reveals specific student outcomes that were intended to be engineered. These include skills to be learned, the qualities synonymous with the core conditions, and the precise value set which is acceptable. The course leader's discussion underpinned the conflict between their very precise ideas of what a competent professional would look like when adequately trained, and their desire to operate within the ethics and spirit of democratic

education. Their awareness of the need to produce safe, ethical and competent practitioners and practice educational pursuits reinforces some of the critical comment in Chapter Two.

Discussion

Chapter Two looked at counselling training, and debated some arguments in regard to the powerful effect that it may have on participants. To a great extent, the comments of the course leaders substantiate much of what was argued there. The summarised themes of the differences between counselling courses and other educational pursuits implies very strongly that students are exposed to a powerful process. It is also noted that successful candidates are recruited with very specific qualities, values, and attitudes. This research would contend that it is only because of this practice that the potential danger from counselling training is averted. For if the selection of these specific qualities were neglected, the powerful influence of this specific training could be seen as unduly interfering with an individual's right to self determination.

In Chapter Two, much was made of the prescription of values and attitudes throughout counselling training. The views of the course leaders show, without doubt, that a prescribed set of desired outcomes exist, and these include skills, values, levels of consciousness, as well as a theoretical framework and a particular process. This represents a process not dissimilar to indoctrination and, it may be argued, that this would be totally unacceptable to the freedoms of the individual, or to the spirit of education, if informed consent was not sought. It is not sufficient to accept, passively, that candidates are willing volunteers, for without the knowledge of what is to be expected on a counselling course, and careful consideration of the powerful process of potential change, then informed consent cannot be assumed. However, it is important to stress that it is not always possible to thoroughly inform willing volunteers of the precise nature of change to which they are electing. It may be that little or no research exists to clearly and substantially inform either course leaders or candidates of exactly what change is either possible or likely.[95] In the absence of this evidence, it is commendable that

[95]There is a growing volume of anecdotal and research evidence to support untoward effects on participants of counselling courses. For example, the pressure and discomfort of self awareness and self disclosure (Russell, 1993: 99-103), and in 'T' groups (Williams and Irving, 1995a,b.).

course leaders have used careful and precise criteria for selection. Whether this is by accident or design, it ensures that like-minded people, of compatible value orientations, and with similar qualities to those espoused as necessary for counsellors to hold, are enrolled onto the counselling courses under review. It does, however, raise the question of precisely how well known are these necessary ethical principles generally, how widely advertised they are, and perhaps, more importantly, how widely are they applied. In view of the findings of the short course involved in this research, it could be argued that if similar courses take all comers, then they may be unduly influencing their particular students. It could be argued that even if there was an impressive amount of research proving categorically and precisely what changes are likely, the nature of experiential learning may make the certainty of outcome elusive for some individuals. It may well be that some individuals will never be able to determine the direction or impact of counselling training until it occurs, which may be too late to avert any detrimental effect.

The course leaders specified the precise nature of the personal qualities required of successful candidates, and it may be useful to look in more detail at the implications of such choices.

Self Responsibility

This aspect of selection would appear to be congruent to the aims of producing competent practitioners as, once qualified, counsellors will be responsible for acting on their own initiative, and for accepting some responsibility for the therapeutic outcomes of their clients. In addition to this rather obvious context, it was also revealed that, in selecting candidates with this quality, course leaders were also screening out the candidate who may be looking at counselling training as a substitute for therapy. It could be argued that, in a society which has not yet accepted the .American model. of individuals each having therapy, there may be less stigma and more status in enroling on training courses than admitting to needing therapy. Such a person confusing training with therapy may be ill advised, as the accent on self disclosure in the presence of immature trainee counsellors may give the illusion of being helped whilst actually being exploited for the purpose of practice. One such view was voiced in the interviews in regard to a person being .too wounded. to gain much from the course,

and who distracted the other course members from the task of learning. On the other hand, it can be easily seen how a person may confuse training with therapy, as it is a matter of record that most advanced courses require or encourage trainees to encounter personal therapy. The confusion arrives from the distortion of purpose. While the course requirement may demand a personal and professional understanding of the process of therapy, in order to ultimately enhance client service, the trainee may assume that they are being encouraged to enter therapy for their mental health[96]. The aspect of self-responsibility in selection underpins the argument that informed consent should be a pre-requirement of the course in order to ensure that no confusion arises for potential candidates.

Self Awareness

It would appear from the analysis that not only is self awareness a prescription for the participants upon the course, but a pre-requirement of being accepted onto it. This presumes that either earlier educational experience has provided this, or that the individual has acquired it through other life experience. In the light of the discussion in Chapter Three about ethical difficulties associated with prescribing self awareness, this would appear to be a reasonable safeguard. However, it could be argued that alerting a person to their .true self. (should one exist) , constitutes an assumption that counsellors require this in order to become competent. This is based on the untested hypothesis that if a person does not understand their own values and beliefs, it is more likely that they will contaminate their listening, acceptance, and empathy.

Even if this hypothesis is proved, this would not give the course tutors the right to change values once they were identified. Therefore, the demand for identifying values is largely a theoretical exercise, which serves only the one purpose of assessing, and subsequently excluding, any course members whose values do not match those of the prescribed set. A more benevolent interpretation of this approach may be to see it as a policy of raising awareness in order for the student to self select out of the course in the event that the

[96]Another argument often presented is that course tutors may also have mixed motives in this regard, especially when they meet students presenting with personal problems.

qualities needed do not manifest themselves. However, should a selected student arrive at the conclusion that they do not have the required qualities to become a counsellor once they are embarked on the course, they may, in practice, have invested so much material and personal interest that it may simply add pressure for them to change into what they understand is required. The worst outcome of this hidden assessment may be an intolerable pressure on individuals to change, constituting an impertinence upon their privacy and self determination which students would not expect on any other course.

Openness

This relates directly to the last point. The course leaders require openness in order to accomplish two tasks. Firstly, to ensure that the participant is amenable to new ways of thinking, new ways of behaving, and the adoption of appropriate attitudes. Although theoretically this can be seen as an appealing quality for any educationalist, it is perhaps necessary simultaneously to ensure that the mind that is to be opened is also capable of rejecting that which is not acceptable or injurious. A case could be made that on this powerful and different type of course, more than any other, the open minded individual may need to be encouraged to debate, question views, and use their own judgement to discern what is acceptable. In the light of the potential pressure to conform to a particular set of standards, values, and precise skills, it may be argued that the existence of these conditions is open to question.

Self esteem/positive self concept/self regard

Course leaders suggest that this personal quality is essential before candidates are accepted onto counselling courses. If one reflects upon the last section, it is perhaps understandable that candidates require this quality. The pressure of developing skills, receiving feedback from tutors, peers, supervisors and possibly from clients, especially at the beginning of the course when feedback is likely to reflect deficits, may indeed require the resilience that this quality provides. One of the interviewees states that the process of introspection in counselling training may focus on the negative side of a person's character. In addition, self

disclosure of these self reflections may be required to occur in the group, and the course leader concerned concedes that this may be a .gloomy experience.. Once again, this clearly provides some evidence of the degree of privacy that must be freely dispensed with to be successful on a counselling course, and may be suggestive that one may wish to contemplate carefully such invasion of privacy before electing to submit to it.

Personal Power

It was revealed that the successful candidate for counselling training would be required to have an awareness of their personal power in order to empower their clients or to give responsibility to them. This would require that students would become aware of how to channel and bridle such power. It may be argued that this embraces a totally different approach to other types of learning when new concepts are taught, in order for them to be practised, yet here it can be seen that the object is to learn about one aspect of .self. deliberately so that it can, on occasion, be suppressed. This is perhaps an unacknowledged theme in counselling training, for it was also seen in regard to values, i.e. that insight be developed into them so they can subsequently be suppressed when necessary. The question may be raised in what way can this be congruent with the core condition of genuineness.

Flexibility and Adaptability

In a similar vein to .openness., the idea of this quality in students is no more than a sensible requirement. However, flexibility and adaptability to address new concepts requires tempering with insight and judgement to avoid a process of indoctrination.

Congruity to the group

It has been identified that all the course leaders interviewed select students that share some common values and characteristics. In addition to this requirement, it is also considered desirable that the nature of the students is such that they will become a homogenous group. Although it is easy to see that this may be desirable, it could be argued that this approach may

establish a climate of conformity and compliance which is undesirable in regard to challenging enquiry, and the pursuit of learning. It would seem that the student of counselling is required to relate to every other member of the group, in acknowledgement of the .group dynamics.. This entails either getting on with people, or .working through. difficulties, which might simply mean not liking someonc. There appears to be some pressure for each interactive relationship within a counselling training group to be examined in relation to self. This is very different from, say, the average sociology course where if one does not relate well to someone who sits adjacent, one simply accepts this and gets on with the task in hand and, perhaps, instead of working through difficulties, one simply spends free time with another person who one does get on with. There is an implicit and unsubstantiated view that in counselling training, one must .deal with. all members of the learning environment on a personal basis; there is no evidence, however, that this enhances the quality or standard of the counselling practice ultimately offered to clients. There is an implicit, and untested assumption, that if a student cannot operate unconditional positive regard with their fellow students, then it reflects upon their ability to do so with clients. One view may be that this is somewhat paradoxical, as it is recognised that the offering of unconditional positive regard and other core conditions is only possible because of the sequestrated nature of the counselling relationship.

Limitations and potential criticisms of the study

In order to understand the possible extrapolation of these findings, it is necessary to examine the mistakes in the research design, and the resulting limitations of the research. This section identifies and addresses these issues.

Extra data submitted on the Personal Construct Grids

In the spirit of Kelly's (1955) proposition, suggesting that all people are unique, and that new constructions are manufactured and old ones are constantly changing, the subjects were invited to add any constructs to the grids, as and when they emerged. However, the task of collating this data has not been completed for two reasons. Firstly, this extra data is random, with very few participants submitting extra constructs, and it was considered unlikely that any

substantial findings could be reported from such a random data set. And secondly, the constructs submitted were isolated, and not subsequently repeated, so comparisons could not be made. As the central thrust of the research was comparing an initial score with another later score to enable some understanding to be reached as to the extent of change, this data was considered inappropriate. The research design was inadequate to deal with such additional data. In retrospect, it is plain that, within this design, it was impossible to take account, in any comparative way, of any new constructs occurring. Therefore, a different approach, more effective in uncovering this data, needed to be produced. Qualitative data of this nature is perhaps better collected through the medium of diaries or journal notes, and subsequently subjected to a content analysis for greater insight to emerge.

The data collecting instruments

It is quite clear from some of the comments of the subjects, that many of them found completing the PCGs tiresome, complex, and time consuming. This may have contributed to the large attrition rate from the group. On reflection, the data collected was excessive, subsequent research would benefit from a more carefully selected range of constructs to test. This could possibly be based on the data emanating from this study which demonstrates the greatest change, and with a more exact selection of subjects. For example, the duration of the counselling courses have revealed changes specific for each group, a more specific targeting of some of the most dramatic construct changes could be used, instead of the ten by fifteen grids used in this research. Alternatively, a single study approach could be taken, with perhaps one person unique construing examined from each group, and this data augmented by frequent personal interviews. This approach would be able to locate the construct changes within the particular person's experience throughout the duration of a course.

Similarly, the Attitude Assessment Questionnaires which consisted of thirty nine items was unwieldy for both administration and analysis. A simpler, and more accurately targeted rating scale, could be devised from this research experience to ensure a more detailed analysis of the likely change would be ascertained. The construction of the Attitude Assessment Questionnaire, which was divided into three sections and used a simple five point Likert scale,

invited subjects to cluster toward the midpoint. A six point scale with no mid point might encourage subjects to be more decisive, and also may be more sensitive to smaller changes. The switch from the scale .strongly agree./.strongly disagree. to .always./.never. in the second section, was intended to mark a change, and focus the subjects' attention on a different train of enquiry, however, some students reported this as confusing rather than helpful. Although the scale had been piloted with colleagues and students before the data collecting began, some criticism of the ambiguity of the statements, especially in the first section, is accepted.

The absence of a control group

Although the design of the research deliberately set out to examine changes in groups of subjects studying counselling or counselling skill and, therefore, no general comparison was sought between these groups and any other groups, some conspicuous differences between counselling courses and other educational pursuits have been discussed. These discussions would have benefitted from some empirical data, and direct comparisons of change in the respective subjects. This does not particularly damage the relevance or validity of the data examined but, on reflection, a small control group would have enhanced the discussion, and perhaps augmented the possible extrapolation potential of this study.

The gender mix of the groups

There was no attempt to select any specific gender representation from the sample of convenience. This being the case, the actual sample of subjects manifested a high ratio of women in proportion to men. One of the possibilities in data analysis was to identify the different changes between male and female subjects, however, with such a small sample of men this was not possible. Once again, this is seen as having little deleterious effect on the findings, as such, but does limit the generalisation of the findings to mixed gender groups. Criticism of the findings could be made in regard to the study identifying changes that are gender specific to females, although this may be considered to be a charge with little foundation, it is one possible criticism which may be presented. The rebuttal of such a charge

would have to be based on the speculation that the groups studied were representative of the normal population of counselling training groups, and would require some additional research to substantiate it.

Conflation of results

The conflating of results of the three long duration groups could be criticised on the grounds that they were considered as homogenous, yet clearly they were of slightly different academic levels, and organised by two different centres. However, the groups followed extremely similar curricula, were of approximately the same length in hours, and the course leaders shared similar desired outcomes. Each of the groups were required to participate in training and discussion groups, had systems in place for academic and skill assessment, and had a period for supervised practice. On these grounds, it was felt that to conflate the results did not invalidate the data or skew the results to any significant degree.

The experience of participants

The experience of the participants varied from group to group, and it is accepted that this was a variable which would affect the results. However, the division of the groups, and the subsequent comparisons drawn, were considered to be within reasonable limits. The Certificate, Diploma and Master's degree courses all operated their respective selection criteria which, to some degree, took account of previous experience. In order to accurately assess the extent of this variable, each participant was asked to submit on the reverse side of their Personal Construct Grid, what previous experience they had undergone. Perusal of this information gives rise to some confidence that the experience recorded was consistent with the level of course they had enrolled upon, and thus did not significantly put in question the validity of the overall results. In any future research it would be possible, especially in small or single subject research, to match exactly the previous experience of subjects, and control this variable to a more accurate degree.

Frequency of meetings with participants and arrangements for data collection

The administration of the three measurement tools could have been improved. The researcher met with all participants in the research, and distributed the Personal Construct Grid forms, Attitude Assessment Questionnaires and Counselling Skills Rating Scales. Although the researcher spent considerable time with the groups explaining in detail the theoretical concepts behind the Personal Construct Grids, and how to fill in the three measurement tools on the first meeting, this was the only personal contact with the subjects on the long and intermediate courses. Subsequent data collecting was left to postal services, although self addressed and stamped envelopes were provided. It could be argued that this approach was too cavalier, and that this contributed to the poor response rate. In addition to this, contact may have been desirable to refresh understanding of the construct grids, and ensure that the instrument was reliably used by subjects on subsequent data collecting. In contrast, it is noted that the short course, where the researcher was the trainer, did not suffer the high attrition rates of the other groups, and any questions raised about the instruments could be accurately answered.

Another possible criticism related to the approach taken in data collecting could be levelled at the over involvement with the short course subjects. In this regard, it could be argued that the captive audience of the short course subjects may have submitted all the required forms but, if they felt pressured to do so, the data contained may have been influenced unduly by such close contact with the researcher. These criticisms are perhaps the most threatening to the validity of the data collected.

Emphasis on skill development in the short course

The short course differed significantly from all other courses. The subjects self selected, were not assessed in terms of their previous experience before the course, neither were they interviewed in regard to their qualities, attitudes or current values. The course was designed primarily to address improving counselling skills not theory, it had no structured supervised practice, assessment or any .t. group type meetings. If criticism were to be levelled at

selecting such a group to be part of the comparisons made, it is likely that they would be formed on the basis that like was not compared with like. However, in defence of the rationale for using this group, it might be considered that it was not intended to compare like with like in the design. The short course, to some extent, acted as a control group, and also served to demonstrate that subjects on short courses change as much as longer ones. The short course also helped to discriminate precise differences that occur in courses with a different context but with similar content. The potential criticism that there was an emphasis on skills rather than theory would be erroneous, as counselling theory was taught in order to contextualise the skills, and offer the ethical and philosophical foundations that define them and differentiate them from merely high level communication skills (BAC, 1993).

Misgivings about the data

Two major misgivings in regard to the data exist. Firstly, the construct grids request respondents to score their current construing in regard to elements which purport to remain constant. However, it can be clearly seen that some of the elements may not be constant. For example, the elements .Someone I Love/Like. , .Someone I Hate/Dislike., and .My Work. could have changed from one data set to another, i.e. the someone that the person thinks of when attempting to score the grid may be different, or the subject may have changed job between data collections. It is difficult to see how this potential inconsistency could have been surmounted, as to specify some definite person would result in the score having to relate to the particular rather than the abstract concept and, in the case of work, one could not ask subjects to construe exclusively in regard to their initial employment, as this would not test reconstruing to any current employment. Briefing subjects in maintaining consistency, and reporting changed circumstances that may influence reconstruing, would need to be carefully considered if these elements were used in any future research.

Secondly, again in connection with the Personal Construct Grids, it was noticed in the short course that some subjects had difficulty remembering the context of their construing from one data set to the next. For example, if one construes .the skill of empathy. as totally helpful within the context of .it is helpful to me., it is important that the context of that construing is

remembered. Failure to do so may lead to reconstruing .the skill of empathy. on the next grid as .helpful to others., which may result in a totally different score because it has only a tangential relationship with the first. If this error of memory was repeated by many subjects within the sample, then the reliability of the measure would be in question if not fatally flawed. Any future research will have to take this potential error into consideration, and some means of eliciting and helping subject recall the context of construing would be essential for assurance of accuracy.

Statistical Analysis

It is anticipated that some criticism could be levelled at this study in regard to the inclusion of non statistically significant data into the discussion of the results. Any such criticism would be rebutted on the grounds that the non statistical data was never intended to be discarded, but to be presented as additional data which could be perused to enhance understanding and add meaning. It could be argued that the researcher would be irresponsible if data, which could add to the better understanding of the research question, were discarded. For example, scores recorded in the first data collection which were initially high, when maintained in the subsequent data sets, could not possibly be statistically significant, however, the fact that they were high and remained stable is significant, and requires bringing to the attention of the interested reader.

Attrition of the sample

It is accepted that the attrition rate from the long and intermediate groups was quite high, and the reasons for that may lie within the chosen instruments, and the management of the data collecting. One possible reason for a high attrition rate may be that the students that completed were more motivated towards assisting in research, or that there is some common intrinsic and undiscovered reason why the non completing subjects decided to discontinue responding. Despite entreating subjects to offer explanations (appendix iv) for their non responsiveness, none were forthcoming. Follow up interviews would have to be considered in any future research venture, and the permission to do this sought at the beginning of the data

collecting. Having suffered high attrition, it only remains to conclude that the research findings can only be framed in regard to a smaller, less valid, sample of subjects who were able to complete the research.

In summary, it can be stated that the study has some limitations, and some potentially justifiable criticisms that cannot all be easily answered. It is accepted that the Attitude Assessment Questionnaire could have been simpler, and more sensitive to change, the Personal Construct Grid had some flaws which may have hampered accurate differentiation of some constructs measured, and the administration of the research data collecting could have been more effectively managed. For these reasons, it must be accepted that generalisation of the findings must be effected with caution, and any conclusions drawn made tentatively. Given the high rate of attrition, conclusions can only be drawn in relation to the sample of counselling students who completed the research.

Despite these reservations, the instruments of measurement did, largely, measure what they set out to measure, and significant change in constructs, attitudes and skills has been demonstrated across a range of subjects on courses of differing durations, complexity and objectives.

Implications of the research

With due regard to the preceding section, the implications for the findings of the research are fivefold.

Firstly, It would appear that this study casts some doubt upon the courses offering sufficient information to prospective students in regard to the extent and nature of personal change that may occur as a direct result of training in counselling. The findings reveal significant change across the domains of thinking, attitudes and behaviour, and it is suggested that these changes may have a powerful effect upon the conduct of the subjects lives. It has been argued that informed consent needs to be sought in order to establish these changes, and remain within the boundaries of ethical practice. Therefore, a review of the nature of preparation, selection and

recruitment of students to counselling courses should be given further consideration. The course leaders of counselling courses, and the professional bodies that provide ethical guidelines for training, may need to give greater attention to potential effects on participants, and acknowledge these more publicly.

Secondly, the findings suggest that the particular effects on the subjects on the short course, may be an area of concern. If one can be reasonably confident that recruits for certificate and diploma courses are prepared for the potential changes that counselling training may induce, it is disquieting to acknowledge that short course recruits who may experience powerful changes are often not prepared, not always carefully recruited, and have little follow up support or guidance from a supervisor following the initial experience of skills training. The changes in these subjects points to the introductory level of training in counselling skills being responsible for influencing some initial pivotal changes. This is demonstrated in the results revealing the adoption of a more trusting perspective towards other people, the reframing of advice giving as less beneficial intervention, and the acceptance of empathy, and the core conditions and unconditional regard as a more desirable way of being. These results have implications for the current policy of self selection, and would indicate that some preparatory information, a selection criteria be developed, and that some kind of supportive follow up may be required.

Thirdly, the current practice of prescribing a set of values, attitudes and precise skills in counselling training has been identified as paradoxical in relation to the espoused values of self determination, and the more widely accepted ethic of academic freedom in higher education. The conflict between the aims of education, and the specific objectives of training to produce a competent practitioner, could be minimised by addressing the issue of informed consent overtly with candidates before enrolment on counselling courses.

Fourthly, the findings of the study point to an ethical issue which requires addressing in regard to the assumption that counselling training will always benefit the student. Some of the findings, in regard to self, indicate somewhat random changes. This implies that, in some respects, counselling training may create unpredictable outcomes. With such random change

possible, how can trainers assert that counselling training is a .good. thing (see Chapter Two). It could be argued that the widespread potential change of subjects on counselling courses requires acknowledgment, and that potential candidates of counselling courses need to be made aware of these, in order that they can freely choose their own course of action.

Finally, the limitations of this study point to the need for further quantitative and qualitative research. Some of the findings do indicate that there is the potential for counselling training to have deleterious effects upon the students, their relationships with significant others, and the way they conduct their lives. More detailed analysis of these potentials of counselling training require to be made in order to confirm or deny some of the more disturbing issues.

Conclusion

The aim of this research was to explore the perspectives, thoughts and attitudes of participants in counselling and counselling skills training courses, in order to discover what changes occurred during the various periods of training in the groups investigated. The research carried out has, to a great extent, accomplished this task and added new data to the body of knowledge in regard to counselling training. It is hoped that this original data will stimulate and enable further research to be conducted in the future.

The results indicate that personal constructs, attitudes, and behaviours were significantly affected by counselling courses, irrespective of the course's duration or level of complexity. When the first and final data sets were compared, participants demonstrated significant change that can only be explained satisfactorily by the training event. The course leaders' interviews, and a critical review of the literature, give support to these findings.

Despite the limitation of the study, significant change did occur in all of the subjects participating in the research and, therefore, it is concluded that counselling courses can, in themselves, be instruments of significant personal change. This has ramifications for potential candidates of counselling courses in regard to the exact changes that occur, and whether these would be desirable ones in retrospect. If the changes that occur, do so without the informed permission of the candidate, this offers a challenge to the currently accepted view

that counselling training is an ethical educational pursuit. If this argument is taken to its extreme conclusion then it could be argued that an unsuspecting volunteer may be unduly influenced in their values and attitudes by electing to go on a counselling course.

Finally, from this research and the current state of knowledge, it can be concluded that counselling training in all of its forms does significantly influence people. Either subsequently, or as a consequence of participating in counselling training, individuals' behavioural repertoire, and their attitude and value orientations, change. Whether this is seen as accidental or purposeful; a negative or positive effect; or an obvious observation of any educational event; counselling courses are shown to be powerful instruments of change. It would, therefore, seem reasonable to determine with care the selection and orientation of prospective participants before they "volunteer" to submit to this powerful change process. It is appropriate to end this thesis with a quote from Gerard Egan's earlier edition of .The Skilled Helper., where he clearly encapsulates the precise nature of the expectation placed upon counsellors, and thus the burden which is often placed upon counselling trainees. He suggests they should be:-

> .committed to their own growth - physical, intellectual, social-emotional, and spiritual - for they realise that helping often involves modeling the behavior they hope others will achieve.....[and have]
> respect for their own bodies, through exercise and diet', `adequate basic intelligence', `common sense and social intelligence', know how to work hard and smartly, see themselves as `integrators', have an`extensive repertoire of social-emotional skills', and be at home with strong human emotions, either their own or others, explore their own problems, live `effectively', and have a respect for the privilege of helping. (1982: 26-27)

References

Allport, G. W., Vernon, P. E., & Lindzey, G. (1960) Study of values, (3rd. Ed.) Boston : Houghton Mifflin

Allport, G. W. (1961) Pattern and growth in personality, New York : Holt, Rinehart and Winston

Argyle, M. (1975) Bodily Communication. London, Methuen.

Asch, S. E. (1951) "Effects of group pressure upon the modification and distortion of judgements." In H. Guetzkow (Ed.), Groups, leadership, and men, Pittsburgh : Carnegie Press

Asch, S. E. (1955) .Opinions and social pressures., Scientific American, 193, pp. 31 – 35

BAC (1994) Training in Counselling & Psychotherapy: A Directory (11th. ed.), Rugby : British Association for Counselling

BAC. (British Association for Counselling) (1992) Code of Ethics and Practice for Counsellors, Rugby: BAC.

BAC (1995) Code of Ethics & Practice For Trainers in Counselling & Counselling Skills, Rugby : British Association for Counselling

BAC (1988) Code of Ethics and Practice for the Supervision of Counsellors, Rugby : British Association for Counselling

Bandura, A. (1982) .Self Efficacy: Mechanism in human agency. American Psychologist, 37, pp. 122 – 147

Bandura, A. (1977) Social learning theory, Englewood Cliffs, N.J. : Prentice-Hall

Bandura (1970) Principles of Behaviour Modification, New York: Holt Rinehart &Winston.

Bannister, D. (1977) "The logic of Passion", In Bannister, D. (Ed.) , New Perspectives in Personal Construct Theory. London : Academic Press

Barber, T. X. (1976) Pitfalls in human research: Ten pivotal points, New York: Pergamon

Barker, C., Pistrang, N. and Elliot, R. (1994) Research Methods in Clinical and Counseling Psychology, New York: John

Beck, A. T. (1976) Cognitive Therapy and the Emotional Disorders, New York: New American Library.

Beder, H. and Valentine, T. (1987) Iowa's Basic Education Students: Description Profiles Based on Motivation, Cognitive Ability and Socio-Demographic Variables, Department of Education : University of Iowa

Bem, S. L. (1981) "Gender schema theory: a cognitive account of sex typing", Psychological Review, 88, pp. 354 - 64

Berkeley, G. Three dialogues Between Hylas and Philonous Originally published 1713,in Pojman, L. P. (1991) Introduction to Philosophy: Classical & Contemporary Readings, California, Belmont, Wadsworth.

Bernstein, B. B. (1962) "Social class, linguistic codes and grammatical elements", Language and Speech, 5, 221-240.

Berry, C. R. (1991) How to Escape the Messiah Trap: A Workbook for When Helping You Is Hurting Me, New York : Harper San Francisco

Bohart, A. C. & Todd, J. (1988) Foundations of Clinical and Counselling Psychology, New

York: Harper & Row.

Bond, T. (1993) Standards and Ethics for counselling in Action, London : Sage

Bowers, K. S. (1973) .Situationism in psychology: an analysis and critique., Psychological Review, 80, pp. 307 -36

Brammer, L. M., Abrego, P. J., Shostrom, E. L. (1993) Therapeutic Counseling and Psychotherapy (6th Ed.), Englewood Cliffs, N.J. : Prentice-Hall

Brammer, L. M. and Shostrum, E. L. (1968) Therapeutic Psychology (2nd. ed.), New Jersey: Prentice-Hall.

Bruner, J. S. (1956) "A cognitive theory of personality" Contemporary Psychology, 1, 355

Burnard, P. (1989) Counselling Skills for Health Professionals, London: Chapman and Hall.

Carkhuff, R. R. (1969) Helping and Human Relations, Vol l & ll, New York: Rhinehart and Winston.

Cattell, R. B. (1965) The scientific analysis of personality, Chicago : Aldine

Chaytor, D. (Ed.) (1994) Training In Counselling & Psychotherapy - A Directory (11th.Ed.), Rugby : British Association for Counselling

Christensen, L. B. (1980) Experimental methodology, (2nd. Ed.), Boston, Allyn & Bacon

Clarkson, P. and Gilbert, M. (1991) .The Training of Counsellor Trainers and Supervisors.. In W. Dryden. and B. Thorne (Eds.) (1991) Training And Supervision For Counselling In Action, London: Sage.

Clegg, F. (1982) Simple statistics, Cambridge, Cambridge Univ. Press.

Comte, A. (1830 – 1842) Cour de philosophie positive (6 vols.), Paris: Bachelier, cited in C. Barker, N. Pistrang, and R. Elliot, (1994) Research Methods in Clinical and Counseling Psychology, New York: John Wiley.

Connor, M. (1990) Personal interview in regard to training counsellors. University College of Ripon and York St. John. Course Tutor Diploma in Counselling Course.

Connor, M. (1994) Training The Counsellor: an integrative model, London, Routledge.

Connor, M., Dexter, G. & Wash, M. G. (1984) Listening and Responding: Communication Skills in Nursing Care, York: College of Ripon and York St. John.

Cookson, P. S. (1987) "The nature of the knowledge base of adult education: the example of participation", Educational Considerations V, XIV

Cooley, C. H. (1922) Human nature and the social order, (rev. ed.) New York : Scribner's

Corey, G.(1990) Theory and Practice of Group Counselling, (3rd. Ed.) Pacific Grove: California Brooks/Cole .

Crown, S. (1988) "Supportive Psychotherapy : a contradiction in terms." Br. J of Psychoanalysis, 152, p.p. 266 –269

Dearden, R. F. (1986) "Education, training, and the preparation of teachers." in Cooper, D. E. (Ed.) Education, values and mind: Essays for R. S. Peters, London : Routledge & Kegan Paul

Denzin, K. and Lincoln, Y. S. (Eds.) (1994) Handbook of Qualitative Research, London: Sage.

Denzin, N (1989) Interpretive Interactionism Newbury Park, CA: Sage

Denzin, N. K. (1989) Interpretive interactionism, Newbury Park, CA: Sage.

Department of Employment. (1971) Glossary of training terms, London, HMSO.

Department of Health and Welsh Office (1990) Code of Practice: Mental Health Act 1983, London:HMSO

Dewey, J. (1916) Education and Democracy, New York: Free Press.

Dexter, G. & Wash, M. G. (1995) Psychiatric Nursing Skills: A Patient Centred Approach (2nd Ed.), London: Chapman and Hall.

Downey, M. & Kelly, A. V. (1986) Theory and Practice of Education: An introduction, (3rd. ed.) London, Paul Chapman Publishing.

Dryden. W. and Thorne, B.(Eds.) (1991) Training And Supervision For Counselling In Action. London: Sage.

Dryden, W. & Feltham, C. (eds.) (1993) Psychotherapy and its discontents, Buckingham: Open University Press.

Duck, S. and Pond, C. (1989) .Rhetoric and Reality. in Clyde Hendrick (Ed.) Close Relationships. London: Sage.

Dunham, P. J. (1988) Research Methods in Psychology, New York: Harper & Row.

Egan, G. (1994) The Skilled Helper: A Systematic Approach to Effective Helping, (5th. Ed.) Pacific Grove, California: Brooks/Cole.

Egan, G. (1975) The Skilled Helper: A Model for Systematic Helping and Interpersonal Relating, Monterey, California: Brooks/Cole.

Egan, G. (1973) Face to Face, Monterey CA. : Brooks/Cole.

Egan, G. (1982 – 1994) .Summer School Lectures. Annual Summer School Conferences held at the York campus of the College of Ripon and York St. John.

Egan, G.(1982) The Skilled Helper: A Model for Systematic Helping and Interpersonal Relating, (2nd. Ed.) Pacific Grove, California: Brooks/Cole.

Egan, G. (1990) The Skilled Helper: A Systematic Approach to Effective Helping, (4th. Ed.) Pacific Grove, California: Brooks/Cole.

Egan, G. (1986) The Skilled Helper: A Systematic Approach to Effective Helping, (3rd. Ed.) Pacific Grove, California: Brooks/Cole.

Ekehammar, B. (1974) .Interactionism in personality from a historical perspective., Psychological Bulletin, 81, pp. 1026 – 48

Ellis, A. (1962) Reason and Emotion in Psychotherapy, New York: Lyle Stuart.

Erickson, F (1986) .Qualitative methods in research on teaching.. In M. C. Wittrock (Ed.) Handbook of research in teaching (pp.119–61), New York: Macmillan.

Erikson, E. H. (1980) Identity and the life cycle, New York : Norton (original work published in 1959)

Eysenck, H. J. (1967) The biological basis of personality, Springfield, Ill. : Thomas

Faulkner, R. (1982) .Improvising on a triad., in van Maanen, J. et al., Varieties of Qualitative

Research, Beverly Hills, CA.: Sage, cited in R. Walker, (1985) Doing Research, London, Methuen.

Feltham, C. (1995) What is Counselling? The promise and problem of the talking therapies. London: Sage.

Festinger, L (1957) A theory of cognitive dissonance, New York : Harper & Row

Fielding, N. G., and Fielding, J. L. (1986) Linking data, Beverly Hills, CA: Sage.

Fieldler, F. E. (1950) "The concept of an ideal therapeutic relationship", J of Consulting Psychology, 14, 239 -245.

Flick, U. (1992) Triangulation revisited: Strategy of validation or alternative? J. for the Theory of Social Behaviour, 22, 175 - 198.

Frank, J. D. (1961) Persuasion and healing : A comparative study of Psychotherapy, Baltimore : John Hopkins University Press

Fransella, F. and Bannister, D. (1977) A Manual For Repertory Grid Techniques, Academic Press: London.

Fransella, F & Dalton, P. (1990) Personal Construct Counselling in Action, London : Sage

Freeman, M. (1993) Rewriting the self: history, memory and narrative. London : Routledge.

Freud, S (1949) An Outline of Psychoanalysis, London, Hogarth.

Frosh, S. (1991) Ideentity Crisis: Modernity, Psychoanalysis and the Self. London: Routledge.

Garfield, S. L. & Bergin, A. E. (1986) Handbook of Psychotherapy and Behaviour

Change, New York: Wiley

Gazda, G. M.(1973) Human relations development: A manual for educators, Boston: Allyn & Bacon

Gellner, (1985) The Psychoanalytic Movement, London: Paladin.

Gelso, C. J. and Carter, J. A. (1994) .Components of the Psychotherapy Relationship: Their Interaction and Unfolding During Treatment., J of Counseling Psychology, 41,3, pp. 296 –306

Gelso, C. J. and Carter, J. A. (1985) .The Relationship in Counseling and Psychotherapy : Components, consequences and theoretical antecedents., The Counseling Psychologist, 8, PP.8 – 36

Gergen, K. J. (1982) "From self to science: What is there to know ?" In J. Suls (Eds.), Psychological perspectives on the self (vol 1), Hillsdale, N.J. : Erlbaum

Gergen, K. J. (1985) .The social constructionist movement in modern psychology., American Psychologist, 40, 266 –75

Gergen, K. J. (1972) "Multiple identity". Psychology Today, 5, 31–35, 64–65

Gilbert, T. F. (1978) Human Competence: Engineering Worthy Performance, New York: McGraw–Hill.

Gilmore, S. The Counselor in Training, Englewood Cliffs, New York: Prentice–Hall

Glaser, B. G., and Strauss, A. L. (1967) The discovery of grounded theory: Strategies for qualitative research, Chicago: Aldine.

Glaser, R. (1962) Training Research and Education, New York, Wiley.

Goffman, E. (1959) The Presentation of Self in Everyday Life, Harmondsworth : Penguin

Graziano, A. M. & Raulin, M. L. (1989) Research Methods. New York: Harper & Row.

Grosch, W. N. & Olsen, D. C. (1994) When Helping Starts To Hurt : A New Look at Burnout Among Psychotherapists, London : Norton & Co Inc

Guntrip, H. (1971) Psychoanalytic Theory, Therapy and the Self, London, Hogarth.

Hakim, C. (1987) Research Design: Strategies and Choices in the Design of Social Research, London: Allen Unwin.

Halmos, P. (1978) The faith of the Counsellors. London: Cosntable.

Hamilton, D. (1994) .Traditions, Preferences, and Postures in Applied Qualitative Research.. In K. Denzin and Y. S .Lincoln (Eds.) Handbook of Qualitative Research, London: Sage.

Hassett, J. and White, K. M. (1989) Psychology in Perspective, New York : Harper & Row

Hawkins, P and Shohet, R. (1989) Supervision in the Helping Professions, Milton – Keynes : Open University Press

Heppner, P. P., Kivlighan, D. N. & Wampold, B. E. (1992) Research design in counseling, Pacific Grove, Brooks/Cole

Herr, E. L. (1976) .Does Counselling Work?. Conference Paper, IRTAC.: Greece Pennsylvania: Pennsylvania State University.

Highlen, P. S. and Hill, C. E. (1984) .Factors affecting client change in individual counseling : Current status and theoretical speculation.. In S. Brown and R. Lent (Eds.), Handbook of Counseling Psychology (pp. 334 – 396), New York : Wiley

Hill, C., Nutt, E., and Jackson, S. (1994) .Trends in Psychotherapy Process Research : Samples, Measures, Researcher, and Classic Publications., J of Counseling Psychology, 41, 3, pp. 364 –377

Hinkle, D. N. (1965) The change of personal constructs from the viewpoint of a theory of implications, Unpublished doctoral dissertation: Ohio State University

Horvath, A. O. and Greenberg, I. (1994) The Working Alliance : Theory, Research and Practice, New York : Wiley

Hume, D. (1748) An Enquiry Concerning Human Understanding. Oxford: Clarendon Press,in Pojman, L. P. (1991) Introduction to Philosophy: Classical & Contemporary Readings, California, Belmont, Wadsworth.

Huxley, A. (1963) The doors of perception, New York: Harper & Row.

Irving, J. A. & Williams, D. I. (1995a) "The Role of Group Work in Counsellor Training: A Personal View" Counselling, August.

Irving, J. A. & Williams, D. I. (1995b) "Experience of group work in counsellor training and preferred learning styles" Counselling Psychology Quarterly, 8, 2, 139 – 144.

Ivey , A., Ivey, M. B., & Simek–Downing, L. (1987) Counseling and Psychotherapy: integrating skills, theory, and practice (2nd. ed.), London, Allen and Bacon.

Ivey, A. E. & Authier, J. (1971) Micro–Counseling, (2nd Ed.), Springfield, Illinois: Charles Thomas.

James, W. (1890) The principles of psychology, New York : Henry Holt and Company

Jeffreys, M. V. C. (1971) Education its nature and purpose, London : George Unwin Ltd.

Kagan, N. (1967) Studies in Human Interaction: Inter-Personal Process Recall Stimulated by Videotape, Michigan: Educational Publications.

Kalmthout, M. A. Van. (1995) .The religious dimension of Rogers's work.. Journal of Humanistic Psychology, 35, p. 23 - 39.

Kant, I. (855) Critique of Pure Reason. (1781) Trans. J. M. D. Meiklejohn, New York: Wiley,in Pojman, L. P. (1991) Introduction to Philosophy: Classical & Contemporary Readings, California, Belmont, Wadsworth.

Karusu, T. B. (1986) "The specificity versus non-specificity dilemma: Towards identifying therapeutic change agents.", Am. J. of Psychiatry, 143, 687-695.

Kasdin, A. D. (1980) Research Design in Clinical Psychology, New York, Harper and Row.

Kellner, D. (1993) .Popular Culture and the Construction of Post- Modern Identities.. In S. Lash and J. Friedman (Eds) Modernity and Identity. London: Blackwell.

Kelly, G. A. (1955) The Psychology of Personal Constructs. Volume One: A Theory of Personality, Norton, New York,

Kelly, G. A. (1955a) The Psychology of Personal Constructs. Volume Two: Diagnosis and Psychotherapy, Norton, New York

Kelman, H. C. (1958) "Compliance, identification and internalization : Three processes of attitude change." Journal of Conflict Resolution, 2, p. 51-60

Kelman, H. C. (1961) "Process of opinion change." Public Opinion Quarterly, 25, p. 57-78

Kierkegaard, S.(1941) The Sickness Unto Death, (translated by W. Lowrie) London : OUP

Kihlstrom, J. F., and Cantor, N. (1984) "Mental representations of the self", in L. Berkowitz (ed.), Advances in Experimental Social Psychology, 17, pp. 2 – 47, New York : Academic Press

Kilpatrick, W. H. (1918) The Project Method, Teachers College Record 19, 319 – 35

Kluckhohn, C. (1951) "Values and value orientation in the theory of action", In Towards a general theory of action, Parsons, T. & Shils, E. A. (Eds.),Cambridge, Mass. : Harvard University Press

Knowles, M. S. The Adult Learner : A Neglected Species, Houston, Texas : Gulf Publishing

Kolhberg, L. (1980) The meaning and measurement of moral development, Worcester, MA. : Clark University Press

Krumboltz, J. and Thoresen, C. (eds.), (1976) Counseling Methods, New York: Holt, Rhinehart, and Winston.

Lévi – Strauss, C. (1966) The savage mind, (2nd. ed.). Chicago: University of Chicago Press.

Levinson, S. (1983) in P. K. Manning & B. Cullum–Swan .Narrative, Content and Semiotic Analysis.' in Denzin & Lincoln (Eds.) (1994) Handbook of Qualitative Research California: Sage 463 – 479.

Lewin, K. (1951) Field theory in social science: Selected theoretical papers, New York : Harper

Lewin, K. (1969) .Quasi–stationary equilibria and the problem of permanent change.. In W. G. Bennis, K. D. Benne, and R. Chin (Eds.), The planning of change, New York: Holt, Rinehart and Winston.

Likert, R. 1(932) "A technique for the measurement of attitudes", Archives of Psychology, No 140

Lincoln, Y. S., and Guba, E. G. (1985) Naturalistic inquiry, Beverly Hills, CA: Sage.

Livesley, W. J. and Bromley, D. B. (1973) Person Perception in Childhood and Adolescence, London : Wiley

Locke, J. (1690) "An Empiricist Theory of Knowledge", in Pojman, L. P. (1991) Introduction to Philosophy: Classical & Contemporary Readings, California, Belmont, Wadsworth.

Luborsky, L., Singer, B. and Luborsky, L. (1975) "Comparative Studies of Psychotherapies: Is it true that everyone has won and all must have prizes?. Archives of General Psychiatry, 32, 995 – 1,008.

Manning, P. K. and Cullum-Swan, B. (1994) .Narrative, Content and Semiotic Analysis. in Denzin & Lincoln (Eds.) Handbook of Qualitative Research California: Sage 463 – 479.

Markus, H., Crane, M., Bernstein, S., & Siladi, M. (1982) "Self-schemas and gender", Journal of Personality and Social Psychology, 42, pp. 38 – 50.

Markus, H., Smith, J., & Moreland, R. L. (1985) "Role of the self concept in the perception of others", Journal of Personality and Social Psychology, 49, pp. 1495 – 512

Marshall, C. and Rossman, G. B. (1989) Designing Qualitative Research, London : Sage.

Maslach, C. (1982) Burnout : The Cost of Caring, Englewood Cliffs, N.J. : Prentice-Hall

Maslow, A. (1970) Motivation and Personality, rev. edn, New York: Harper & Row.

Maslow, A. (1971) The farther reaches of human nature, Baltimore : Penguin Books

Masson, J. (1989) Against Therapy, London: Fontana.

McGuinness, J. (1990) Personal interview in regard to training counsellors. Durham University. Course Tutor, Durham Diploma / M.A. in Counselling Course.

McGuire, W. T. & Maguire, C. V. (1981) "The spontaneous self concept as affected by personal distinctiveness." In M. D. Lynch, A. A. Norem-Hebeisen, & K. J. Gergen (eds.), Self-concept: Advances in theory and research, Cambridge Mass. : Ballinger

McGuire, W. T., & McGuire, C. V. (1982) "Significant others in self-space: sex differences and developmental trends in the social self", in J. Suls (ed.), Psychological Perspectives on the Self, Hillsdale, N. Jersey : Lawrence Erlbaum Associates

Mead, G. H. (1962) Mind, Self and Society, Chicago : University of Chicago Press

Mezirow, J. (1983) "A Critical Theory of Adult Learning and Education " (pp. 124 - 138). In Tight, M. (Ed.) Education for Adults, Vol 1 : Adults Learning and Education, London : Croom-Helm.

Mickleburgh, W. E. (1992) "Clarification of Values In Counselling and Psychotherapy", Australian and New Zealand Journal of Psychiatry, 26. 391 - 398

Milgram, S. (1974) Obedience to authority, New York : Harper & Row

Milgram, S. (1963) "Behavioural studies of obedience." Journal of Abnormal and Social Psychology, 67, p. 371- 378

Miller, S. (1984) Experimental Design and Statistics 2nd. Ed., London, Methuen.

Mischel, W. (1968) "Continuity and change in personality." American Psychologist, 24, p. 1012 - 1018

Mischel, W. (1973) "Towards a cognitive social learning reconceptualization of personality", Psychological Review, 80, pp. 252 - 83

Mischel, W. (1981) Introduction to Personality, (3rd Ed.), New York : Wiley

Moore, J. C., & Krupat, E. (1971) "Relationships between source status, authoritarianism and conformity in a social influence setting" Sociometry, 34, 122–134.

Morris, W. N., Miller, R. S., & Spangenberg, S. (1977) "The effects of dissertive position and task difficulty on conformity and response conflict. J of Personality, 45, 251–266.

Nachmais, C. & Nachmias, D. (1981) Research methods in the social sciences. London: Edward Arnold

Nelson, C., Treichler, P. A. and Grossberg, L. (1992) .Cultural studies.. In L. Grossberg, C. Nelson, and P. A. Treichler (Eds.), Cultural studies, New York: Routledge.

Nelson–Jones, R.(1982) The Theory and Practice of Counselling Psychology, London, Cassell.

Nelson–Jones, R. (1991) Human Relationship Skills London: Cassell.

Oakeshott, , M. (1972) in Dearden, R. F., Hirst, P. H., & Peters, R. S. (Eds.) Education and the development of reason, London : Routledge & Kegan Paul

Osgood, C. E., Suci, G. J., & Tattenbaum, P. M. (1957) The Measurement of Meaning, University of Illinois Press, Urbana.

Page, S and Wosket, V. (1994) Supervising the Counsellor : a cyclical model, London : Routledge

Pedder, J. R. (1989) "Courses in Psychotherapy: Evolution and Current Trends. Br.J. of

Psychotherapy, 6, 203 – 21.

Percy, K. (1983) Post-Initial Education in the North-West of England: A Survey of Provision, Leicester : ACADE

Perls, F. S. (1969) Gestalt Therapy Verbatim, Moab, UT: Real People Press.

Peters, R. S. (1966) Ethics and Education, London : Allen & Unwin

Peters, R. S. (1965) "Education as Invitation" in Archambault, R. D. (ed) Philosophical Analysis and Education, London, Routledge and Kegan Paul.

Peters, R. S. (1972) "Education and the educated man." in Dearden, R. F., Hirst, P. H., & Peters, R. S. (Eds.) Education and the development of reason, London : Routledge & Kegan Paul

Peters, R. S. (1983) "Philosophy of Education" in Hirst, P. H. (Ed.) Educational theory and its foundation disciplines, London : Routledge & Kegan Paul

Piaget, J. (1977) The development of thought: Equilibrium of cognitive structures, New York : Viking Press

Piaget, J. , & Inhelder, B. (1969) The Psychology of the child, New York : Basic Books

Piaget, J. (1977a) The Grasp of Consciousness, London : Routledge & Kegan Paul

Proctor, B. (1988) Supervision : A Working Alliance (Videotape training manual) St. Leanard's on Sea, East Sussex : Alexia Publications

Proctor, B. (1991) "On Being a Trainer", in Dryden, W. & Thorne, B. (Eds.) Training and Supervision for Counselling in Action, London : Sage

Reason, P.(1988) Human Inquiry in Action: Developments in new paradigm research, London: Sage.

Rogers, C. R. (1963) "The Concept of the Fully Functioning Person.", Psychotherapy : Theory, Research, and Practice. Vol 1(1), 17–26.

Rogers, C. R. (1965) Client–Centred Therapy: Its Current Practice, Implications and Theory, London: Constable.

Rogers, C. R. (1978) Carl Rogers on Personal Power: Inner Strength and Its Revolutionary Impact, London: Constable.

Rogers, C. R. (1980) A Way of Being, Boston: Houghton Miflin.

Rogers, C. R. (1983) Freedom to Learn in the 80's, Columbus, Ohio: Charles E. Merrill Pub. Co.

Rogers, C. R. (1985) "Towards a More Human Science of the Person", Journal of Humanistic Psychology, Vol. 25, No. 4, Fall.

Rogers, C. R. (1989) "The person in process". In Kirschenbaum, H. & Henderson, V. L. (Ed.), The Carl Rogers Reader, London : Constable

Rogers, C. R. (1990) In Kirschenbaum, H. and Henderson, V. L. (Eds.), Carl Rogers Dialogues. London: Constable.

Rogers, C. R. (1956) "Intellectualized Psychotherapy", Contemporary Psychology, 1, 357–8

Rogers, C. R. (1951) Client Centred Therapy: Its current practice, implications and theory, Constable, London.

Rogers, C. R. (1942) Counseling and Psychotherapy: New Concepts in Practice, Boston: Houghton Miflin.

Rogers, C. R. (1939) The clinical treatment of the problem child, Boston: Houghton Miflin.

Rogers, C. R. (1961) On Becoming a Person: A Therapist's View of Psychotherapy, London, Constable.

Rogers, C. R. (1957) "The Necessary and Sufficient Conditions of Therapeutic Personality Change.", Journal of Consulting Psychology, Vol.21, No. 2, 95–103.

Rokeach, M. (1973) The nature of human values, New York : Free Press

Rosenthal, R. (1966) Experimenter effects in behavioural research, New York, Meridith

Rosenthal, R. and Rosnow, R. L. (1986) Essentials of behavioural research: Methods and data analysis, New York: McGraw–Hill.

Rotter, J. B. (1974) Clinical Psychology: Foundations of modern psychology series, Englewood Cliffs, New Jersey: Prentice–Hall, .

Rotter, J. B. (1954) Social learning and clinical psychology, New York : Prentice–Hall

Rotter, J. B. (1980) "Interpersonal trust, trustworthiness, and gullibility". American Psychologist, 35, p. 1–7

Rowe, D. (1973) "An alternative method in the use of repertory grids", Australian Psychologist, vol. 8 (3) 213–19.

Rowe, D. (1983) Depression: the way out of your prison, London: Routledge.

Russell, J. M. (1990) Personal interview in regard to training counsellors. Durham University. Course Tutor, Newcastle Certificate in Counselling Course.

Russell, J. M., Dexter, G. & Bond, T. (1992) Counselling, Advise, Guidance, Befriending and Counselling Skills: Differentiation Report, London: Department of Employment.

Russell, J. M. (1993) Out of Bounds: Sexual Exploitation in Counselling and Psychotherapy, Sage: London.

Russell, J. M. (1996) "Concepts of self, intimacy and the social practice of counselling", Uunpublished Ph.D. Thesis, Durham: University of Durham.

Ryle, G. (1972) "Can virtue be taught?" in Dearden, R. F., Hirst, P. H., & Peters, R. S. (Eds.) Education and the development of reason, London : Routledge & Kegan Paul

Saks, M. J. and Krupat, E. (1988) Social Psychology And Its Applications, New York: Harper and Row.

Sanders, P. and Liptrot, D. (1994) An Incomplete Guide to Qualitative Research Methods for Counsellors. Manchester: PCCS Books.

Sarantakos, S. (1994). Social Research, London, Macmillan Press

Schwandt. A. (1994) .Constructivist, Interpretivist Approaches to Human Inquiry.. In K. Denzin and Y. S .Lincoln (Eds.) Handbook of Qualitative Research, London: Sage.

Seigman, A. W., & Feldstein, S. (eds.)(1987) Nonverbal Behaviour and Communication, (2nd. ed.) New Jersey: Erlbaum, .

Seligman, M. E. P. (1975) Helplessness: On depression, development and death, San

Francisco, CA: Jossey – Bass.

Silverman, D. (1993) Interpreting Qualitative Data: Methods for Analysing Talk, Text and Interaction, London: Sage.

Skinner, B. F. (1938) The behaviour of organisms : An experimental analysis, New York : Appleton–Century–Crofts

Skinner, B. F. (1953) Science and Human Behaviour, New York : Macmillan

Slavson, S. R.(1956) The fields of psychotherapy, New York: International Universities Press.

Smail, D. (1987) Taking Care: An Alternative to Therapy, London: Dent.

Solso, R. L. and Johnson, H. H. (1989) An introduction to Experimental Design in Psychology: A Case Approach (4th. Ed.), New York: Harper and Row.

Spinelli, E. (1988) The Interpretive World, London: Sage.

Standal, S. (1954) The need for positive regard: A contribution to client–centred theory, Unpublished Ph.D. thesis, University of Chicago.

Steier, F. (1991) Research and reflexivity, London : Sage

Stoltenberg, C. D. and Delworth, U. (1987) Supervising Counselors and Therapists, San Francisco : Jossey–Bass

Strong, S. R. (1968) .Counseling : An interpersonal influence process, J of Counseling Psychology 15, pp. 215 –224

Sue, D. W. (1990) "Culture–specific strategies in counseling: A conceptual framework",

Professional Psychology: Research and Practice, 21, 6, p.424–433,

Sue, D. W., Arredondo, P., & McDavis, R. J. (1992) "Multicultural counseling competencies and standards: A call to the profession", J. of Counseling & Development, 70, p. 477 – 486.

Sullivan, H. S. (1954) The psychiatric interview, New York: W. W. Norton.

Sutton, C. (1987) A Handbook of Research for the Helping Professions, London, Routledge & Kegan Paul.

Sykes, J. B. (1982), The Concise Oxford Dictionary of Current English, Oxford University Press.

Taylor, C. (1991) Sources of The Self: The Making of the Modern Identity, Cambridge: University of Cambridge Press.

Thorne, B.(1984) "Person Centred Therapy". in Dryden, W. (ed.) Individual Therapy in Britain, Harper and Row: London.

Thurstone, L. L. (1928) "Attitudes can be measured", American Journal of Sociology. 33, 529–544.

Tight, M. (Ed.) Education for Adults, Vol 1 : Adults Learning and Education, Beckenham : Croom–Helm

Truax, C. B. and Carkhuff, R. R.(1967) Towards Effective Counseling and Psychotherapy, Chicago, Aldine.

Vidich, A. J. and Lyman, S. M. (1994) .Qualitative Methods: Their history in Sociology and Anthropology.. In K. Denzin and Y. S .Lincoln (Eds.) Handbook of Qualitative Research, London: Sage.

Walker, R. (1985) Doing Research, London, Methuen.

Webb, E. J., Campbell, D. T., Schwartz, R. D. and Sechrest, L. (1966) Unobtrusive Measures: Non-reactive Research in the Social Sciences, Chicago: Rand McNally, cited In R. Walker, (1985) Doing Research, London, Methuen.

Weinstein, , D., and Weinstein, M. A. (1991) .George Simmel: Sociological faneur bricoleur. Theory, Culture & Society, 8, 151 - 168.

West, Alfred, S. (ed.) (1920) Bacon's Essays, Cambridge University Press, p. 58.

White, R. W.1948 The abnormal personality, New York: Ronald Press.

Wolpe, J. (1958) Psychotherapy by reciprocal inhibitions, California: Stanford University Press.

Yorke, D. (1985) "Indexes of stability in repertory grids: A small-scale comparison, Br. Ed. Research J., Vol 11 (3) 221-25.

Appendix i

Letter to course leaders

11th. September, 1991.

Dear ,

As you may be aware I am in the process of conducting some research for a Ph.D. at Durham University. The subject of the study is the Personal Construct changes that occur within participants on counselling course of various descriptions. I would be most grateful if you would grant me permission to use the .....(course name)..... as one of my groups to study. In brief this would entail a little time with the group at the beginning, mid point and end of the course to enable me to obtain repertory grids from each participant and as correlation complete an Attitude Assessment Questionnaire and skill evaluation. My estimate is that this would take about one and a half hours at the beginning of the course and about half an hour of the participants time at the mid point and end of the course. I would also be seeking permission from particular participants on the course for personal interviews, but this would be done outside the course time constraints.

Obviously I would be seeking volunteers from the group to participate in this research and the implications would be explained fully to them at the outset. One benefit for the group is that I would be doing a brief outline of Personal Construct Theory to them in order to get the grids completed and Jan Russell has also suggested that this might be followed up with a workshop on PCT at some later date. This I would be pleased to do without charge if you felt this was appropriate.

I look forward to your response in the near future, and hope that the closeness of the time scale causes you no inconvenience.

yours sincerely,

Graham Dexter.

Appendix ii

1st. letter to the participants

9th. October, 1991.

Dear student,

I am currently conducting some research into the effect of counselling courses on participants, and I am hoping that you will feel able to take part. The study will attempt to identify how people's attitudes, thinking and behaviours change through studying counselling and developing counselling skills. The intention is to ask you to fill out an Attitude Assessment Questionnaire, a construct repertory grid and complete a skills inventory. I will of course explain these in more detail as they are completed. The whole process will be undertaken at the beginning, middle and end of your course and should not take longer than an hour initially and probably shorter for the middle and end sessions. In addition to this I will be requesting some individuals to grant me personal interviews, again these will not take longer than one hour but will need to be conducted outside of the course timetable.

It is my hope that all participants will take part in the research, but I must stress that this must be entirely voluntary. On the other hand I would hope that the benefits for being part of the research are considerable. As you will be aware "self evaluation" may be seen as an integral part of the training course, and participating in this research should be both helpful and complementary to this component of the course. It can be seen as an opportunity to learn something of Personal Construct Theory, and to have an objective log of both your progress and change over the period of the course.

My hope is that it will be both educational, thought provoking and fun!

I look forward to meeting you next week if you agree to participating.

yours faithfully,

Graham Dexter.

Appendix iii

2nd letter to participants

16th. June, 1992

Dear Student,

Thank you for completing the 3 research questionnaires. I enclose photocopies of these for your personal use. I will keep the originals for final analysis.

I also enclose 3 blank forms which I now ask you to complete and return to me in the SAE provided. May I draw your attention to the method I require of you to fill these in so I may standardise the results:-

1) Transfer any altered elements onto the new form. For example you may have changed "someone I hate" to "someone I dislike" on your first form.

2) Transfer any generated constructs onto the new form. ie. ones you made up yourself. There were 5 spaces originally. Add any new ones as you wish.

3) **Without reference to your original completed forms**, fill in the new ones in the same way you did originally.

4) Compare the original with the new ones and note on the reverse side of the form any significant changes you observe. Give your own reason for the change other than the training course. This will help me identify any other factors for your changes that might be confused with direct results of the course. For example if you have had a personal experience such as a bereavement this needs to be taken into account when trying to make sense of the data collected. Please bear in mind this is for reasons of accuracy not simple curiosity, and all data will be reported anonymously in the thesis. Any sensitive information you prefer not to disclose, but you believe may have dramatically effected the result simple mark "significant personal experience".

5) Return the completed form to me in the envelope provided. If you wish to enclose any other information you feel may be useful to me please feel free to do so.

Thank you for your cooperation, it is much appreciated.

yours sincerely,

Graham Dexter.

Appendix iv
Final letter to the participants

17th. April, 1993.

Dear student

Thank you very much for participating in the research project. However, I have no record of the last mid point forms being returned so far. I realise that this is a busy time of the course for you, but with a dwindling sample I really need as full a response from you now to make any real sense of the data collected. This is the final set of forms to be completed and I would really appreciate your serious completion of them. I have enclosed copies of your previous forms which I would like you to review **AFTER** you have completed the enclosed blanks.

If you care to be of additional help please look at the current and previous forms and offer your opinion of what were the principle causes for the changes in your attitudes, skills and thinking have been or are. It would be helpful if you did this on the reverse side of the forms.

Any additional comment on the research generally, how you felt about filling in the forms or the course generally may also be included if you so wish.

IF, FOR ANY REASON, YOU ARE UNABLE, OR NOT PREPARED TO COMPLETE THE FORMS AGAIN. Please state your reasons on the back of the blank forms, being as brutally honestly as you can, and return them to me in the SAE provided.

Thank you once again for your cooperation and help in my research. All being well I shall be submitting this research as a Ph.D. thesis in the near future. So should you want a synopsis of findings, conclusions, recommendations etcetera, after this date please feel free to do so. Please send a self addressed A4 envelope for this purpose.

yours sincerely,

Graham Dexter.

Appendix v
Personal Construct Grid

PERSONAL CONSTRUCT GRID.

GROUP CODE:
PERSONAL CODE:
GENDER:
AGE:

KEY:
X= The element does not apply.
O= The concept is not clear enough for me to decide
1= The negative construct applies.
5= The positive construct applies.

Positive Construct V	THE SKILL OF EMPATHY	UNCON-DITIO-NAL POSI-TIVE REGARD	CHAL-LENGING SKILLS	BASIC COUN-SELLING SKILLS	EMPA-THY, WARMTH AND GENUI-NENESS	COUN-SELLING TRAIN-ING	COURSE TUTORS	COURSE MEM-BERS	CLIENTS	SELF ME OR I	SOME-ONE I LOVE	SOME-ONE I HATE	MY FAMILY	MY WORK	MY LIFE	Negative Construct V
Helpful																Unhelpful
I am Comfort-able with																I am Uncom-fortable with
I am Confident with																I am not confident with
Ethical																Unethical
Safe																Risky
Simple																Complex
Engender/s Independence																Engender/s Dependence
Motivate/s Movement																Make/s Static
Offer/s Acceptance																Implic/s Rejection
Engender/s Trust																Engender/s Mistrust

Appendix vi
Attitude Assessment Questionnaire

Appendix vii
Counselling Skills Rating Scale

GROUP CODE
PERSONAL CODE:
GENDER:
AGE:

Attitude Assessment Questionnaire

GENERAL VIEW OF LIFE

		Strongly Agree	Agree	Don't Know	Disagree	Strongly Disagree
1.)	LIFE IS FULL OF OPPORTUNITIES FOR PEOPLE IF THEY ARE PREPARED TO PURSUE THEM WITH ENERGY					
2.)	OFFERING HELP CAN BE DISABLING TO PEOPLE.					
3.)	LIFE IS FULL OF SOCIAL INJUSTICE THAT SOME PEOPLE CANNOT OVERCOME.					
4.)	SOME PEOPLE ARE BASICALLY BAD.					
5.)	MOST PEOPLE ARE BASICALLY GOOD.					
6.)	SOME PEOPLE FIND THEMSELVES IN SITUATIONS WHICH ARE BEYOND HELP.					
7.)	PEOPLE SHOULD OBEY THE LAW.					
8.)	PEOPLE ARE VUNERABLE.					
9.)	THERE IS A MORAL CODE THAT ALL PEOPLE SHOULD ADHERE TO.					
10.)	PEOPLE HAVE CONTROL OVER THEIR LIVES.					
11.)	MOST PEOPLE BENEFIT FROM SENSIBLE ADVICE.					

ISSUES OF SELF

		ALWAYS	OFTEN	SOME TIMES	OCCAS SIONA LLY	NEVER
1.)	I LIKE MYSELF.					
2.)	PEOPLE FIND ME EASY TO BE WITH.					
3.)	I ENJOY THE COMPANYOF OTHERS.					
4.)	I FIND LISTENING TO OTHERS VERY DIFFICULT.					
5.)	I HAVE FIXED VIEWS ON MOST THINGS.					
6.)	I AM A VERY SYMPATHETIC PERSON.					
7.)	I FIND WORKING WITH CLIENTS ENJOYABLE.					
8.)	I FIND WORKING WITH CLIENTS HARD WORK.					
9.)	I AM A CONFIDENT PERSON.					
10)	I AM A SKILLFUL PERSON.					
11.)	I AM A RESOURCEFUL PERSON.					
12.)	I PRIDE MYSELF ON HAVING COMMON SENSE.					
13.)	I HAVE UNCONDITIONAL POSITIVE REGARD FOR OTHERS.					
14.)	I AM A NON JUDGEMENTAL PERSON.					
15.)	I AM AN EMPATHIC PERSON.					
16.)	I HAVE UNCONDITIONAL POSITIVE REGARD FOR MYSELF.					

COUNSELLING ISSUES

		Strongly Agree	Agree	Don't Know	Disagree	Strongly Disagree
1.)	CLIENTS NEED SUPPORT					
2.)	CLIENTS NEED CHALLENGE					
3.)	PEOPLE OFFERING COUNSELLING SHOULD HAVE APPROPRIATE TRAINING					
4.)	CLIENTS ARE UNABLE TO SEE THEIR STRENGTHS.					
5.)	MOST PEOPLE BENEFIT FROM COUNSELLING.					
6.)	CLIENTS NEED SYMPATHY					
7.)	THE QUALITY OF THE RELATIONSHIP WITHIN COUNSELLING IS VERY IMPORTANT.					
8.)	SKILLED INTERVENTIONS IN A COUNSELLING RELATIONSHIP ARE VERY IMPORTANT.					
9.)	TOTAL CONFIDENTIALITY IN COUNSELLING IS VERY IMPORTANT.					
10.)	NEGOTIATED CONFIDENTIALITY IN COUNSELLING IS MORE IMPORTANT THAN TOTAL CONFIDENTIALITY.					
11.)	EMOTIONS ARE EASILY PICKED UP IN COUNSELLING INTERVIEWS IF THE COUNSELLOR LISTENS CAREFULLY.					
12.)	COUNSELLORS MUST HAVE TO HAVE GOOD MEMORIES.					

COUNSELLING SKILLS RATING SCALE

GROUP CODE
PERSONAL CODE:
GENDER:
AGE:

BASIC SKILLS:

LISTENING ATTENTIVELY	
APPROPRIATE BODY LANGUAGE AND NON VERBAL COMMUNICATION	
PARAPHRASING - Demonstrating understanding of the situation.	
REFLECTING EMOTIONS/ MAKING ACCURATE EMPATHIC RESPONSES	
ASKING APPROPRIATE QUESTIONS	
CLARIFYING ISSUES	
SUMMARISING	

CHALLENGING SKILLS:

IMMEDIACY	
ADVANCED ACCURATE EMPATHY	
CONFRONTING DISCREPANCIES, SMOKESCREENS AND STRENGTHS	
APPROPRIATE SELF DISCLOSURE AND SELF SHARING	
INFORMATION GIVING	
SUMMARISING APPROPRIATE THEMES TO HELP NEW PERSPECTIVES	

THE COUNSELLING PROCESS:

HELPING CLIENTS TELL THEIR STORIES	
HELPING CLIENTS SEE THEIR STRENGTHS AND WEAKNESSES	
HELPING CLIENTS FIND THE FOCUS OF THEIR PROBLEMS AND ISSUES	
HELPING CLIENTS VISION A DIFFERENT FUTURE	
HELPING CLIENTS SHAPE WORKABLE GOALS	
HELPING CLIENTS CONSIDER THE COST, CONSEQUENCE, AND RAMIFICATIONS OF ACHIEVING THEIR CHOSEN GOALS	
HELPING CLIENTS GENERATE IDEAS AND STRATEGIES, AND SEE CLEARLY THEIR OWN RESOURCES	
HELPING CLIENTS MAKE REALISTIC STEPPED PLANS	
HELPING CLIENTS ENGAGE IN ACTION PLANS RELATED TO THEIR CHOSEN GOALS	

KEY:
0=Not familiar with the skill.
x=Don't know
1=No skill/ incompetent
2=Some skill
3=Fairly skilled
4=Very skilled
5=completely competent

Appendix viii

Statistically Non Significant PCG results.

Table 4

Constructs showing non statistically significant change, in the longer duration groups (DUFTMA, TB and KH), when the first and final mean scores are compared.

Elements in bold Constructs follow in normal font	1st Score	2nd Score	Net Change	**"t"** Value	2 tailed "t" test **P<**
Basic Counselling Skills					
Helpful v Unhelpful	4.8	5	-0.14	-1.47	0.17
Simple v Complex	2.7	3	-0.29	-.72	0.49
Engenders Indep. v Eng. Dependence	4.0	4.2	-0.27	-1.00	0.34
Motivates Movement v Makes Static	4.2	4.5	-0.31	-1.08	0.30
Offers Acceptance v Implies Rejection	4.4	4.6	-0.21	-.90	0.39
Engenders Trust v Mistrust	4.2	4.7	-0.43	-1.71	0.11
Challenging Skills					
Helpful v Unhelpful	4.5	4.6	-0.15	-1.48	0.17
Ethical v Unethical	3.9	4.2	-0.33	-1.30	0.22
Safe v Risky	3	3.4	-0.46	-1.15	0.27
Simple v Complex	1.8	2	-0.23	-.71	0.49
Engenders Indep. v Eng. Dependence	4.1	4.3	-0.17	-.39	0.70
Motivates Movement v Makes Static	4.1	4.3	-0.23	-.90	0.39
Offers Acceptance v Implies Rejection	3.3	3.4	-0.09	-.29	0.78
Engenders Trust v Mistrust	3.7	3.7	0.00	0	1.00
Clients					
Helpful v Unhelpful	4.4	4.2	0.20	.56	0.59
Comfortable v Uncomfortable	3.8	4.2	-0.38	-1.10	0.29

Confident v Not Confident	3.5	3.8	-0.31	-.84	0.42
Ethical v Unethical	4.6	4.6	0.00	.00	1.00
Safe v Risky	3.5	4	-0.50	-1.34	0.21
Simple v Complex	1.5	2.1	-0.67	-1.68	0.12
Motivates Movement v Makes Static	4.1	3.8	0.25	1.00	0.35
Offers Acceptance v Implies Rejection	3.4	3.8	-0.44	-1.32	0.23
Engenders Trust v Mistrust	3.6	3.7	-0.11	-.43	0.68
Counselling Training					
Helpful v Unhelpful	4.7	5	-0.21	-1.38	0.19
Comfortable v Uncomfortable	4	4.4	-0.38	-1.44	0.18
Ethical v Unethical	4.5	4.6	-0.17	-.69	0.50
Safe v Risky	3.3	3.7	-0.43	-1.19	0.25
Simple v Complex	1.9	2.3	-0.38	-1.05	0.32
Engenders Indep. v Eng. Dependence	4.1	4.4	-0.31	-.74	0.47
Motivates Movement v Makes Static	4.4	4.6	-0.21	-.90	0.39
Offers Acceptance v Implies Rejection	4.4	4.3	0.08	0.29	0.78
Engenders Trust v Mistrust	4.3	4.5	-0.17	-.56	0.59
The Skill of Empathy					
Helpful v Unhelpful	4.7	4.7	0.00	0	1.00
Ethical v Unethical	4.3	4.5	-0.17	-1.00	0.34
Engenders Indep. v Eng. Dependence	3.6	3.4	0.22	.69	0.51
Motivates Movement v Makes Static	4.3	4.1	0.15	0.69	0.50
Offers Acceptance v Implies Rejection	4.7	4.7	0.00	0	1.00
Engenders Trust v Mistrust	4.8	4.8	0.00	0	1.00
Empathy, Warmth and Genuineness					
Helpful v Unhelpful	4.6	5	-0.36	-1.44	0.17
Comfortable v Uncomfortable	4.2	4.6	-0.36	-1.33	0.21
Ethical v Unethical	4.6	4.6	0.00	0	1.00
Safe v Risky	4.2	4.5	-0.29	-1.47	0.17

Engenders Indep. v Eng. Dependence	3.5	3.8	-0.27	-1.15	0.28
Motivates Movement v Makes Static	4.3	4.3	-0.08	-.27	0.79
Offers Acceptance v Implies Rejection	4.8	4.7	0.07	0.43	0.67
Engenders Trust v Mistrust	4.7	4.9	-0.14	-1.00	0.34
My family					
Helpful v Unhelpful	4.3	4.3	0.08	0.29	0.78
Comfortable v Uncomfortable	4.6	4.5	0.07	0.32	0.75
Confident v Not Confident	4.6	4.8	-0.21	-1.38	0.19
Ethical v Unethical	4.4	4.5	-0.11	-.55	0.59
Safe v Risky	4.6	4.6	0.00	0	1.00
Simple v Complex	2.7	2.5	0.17	0.33	0.75
Engenders Indep. v Eng. Dependence	3.9	3.3	0.54	0.98	0.35
Offers Acceptance v Implies Rejection	4.6	4.5	0.14	0.62	0.55
Engenders Trust v Mistrust	4.7	4.6	0.07	0.43	0.67
My Life					
Helpful v Unhelpful	4.3	4.5	-0.22	-.80	0.45
Comfortable v Uncomfortable	4.1	4.1	0.00	0	1.00
Confident v Not Confident	3.9	4.1	-0.27	-1.00	0.34
Ethical v Unethical	4.6	4.4	0.20	1.00	0.34
Safe v Risky	3.4	3.7	-0.30	-.58	0.58
Simple v Complex	2.4	2.3	0.09	0.18	0.86
Engenders Indep. v Eng. Dependence	4.0	4.4	-0.33	-.80	0.44
Motivates Movement v Makes Static	4.1	4.4	-0.31	-.77	0.46
Offers Acceptance v Implies Rejection	4.1	4.3	-0.15	-.69	0.50
Engenders Trust v Mistrust	4.3	4.3	0.08	0.56	0.58
Course Members					
Helpful v Unhelpful	4.6	4.3	0.23	1.39	0.19
Comfortable v Uncomfortable	4.3	4.2	0.14	0.62	0.55
Confident v Not Confident	4.1	4	0.15	0.56	0.58

Ethical v Unethical	4.7	4.7	0.00	.00	1.00
Safe v Risky	4	3.7	0.23	1.00	0.34
Simple v Complex	2.6	2.6	0.00	.00	1.00
Engenders Indep. v Eng. Dependence	3.6	3.7	-0.08	-.43	0.67
Motivates Movement v Makes Static	4.3	4.1	0.23	1.00	0.34
Offers Acceptance v Implies Rejection	4.4	4.0	0.38	1.59	0.14
Engenders Trust v Mistrust	4.2	4.2	0.00	0	1.00
Self, Me or I					
Helpful v Unhelpful	4.6	4.5	0.15	0.62	0.55
Comfortable v Uncomfortable	4.3	4.5	-0.23	-1.15	0.27
Ethical v Unethical	4.7	4.4	0.33	1.41	0.20
Safe v Risky	3.8	4.4	-0.60	-1.77	0.11
Simple v Complex	1.9	2.4	-0.50	-1.34	0.21
Engenders Indep. v Eng. Dependence	4.0	4.2	-0.18	-.69	0.51
Motivates Movement v Makes Static	4.2	4.3	-0.09	-.32	0.76
Offers Acceptance v Implies Rejection	4.1	4.3	-0.15	-.81	0.44
Engenders Trust v Mistrust	4.2	4.5	-0.29	-1.17	0.26
Someone I Hate (or dislike)					
Helpful v Unhelpful	1.8	1.8	0.00	0	1.00
Comfortable v Uncomfortable	1.6	1.6	0.00	.00	1.00
Confident v Not Confident	2.8	2.2	0.55	0.9	0.39
Ethical v Unethical	3.6	3.6	0.00	.00	1.00
Simple v Complex	1.8	1.8	0.00	.00	1.00
Engenders Indep. v Eng. Dependence	2.6	3.8	-1.25	-1.85	0.11
Offers Acceptance v Implies Rejection	1.5	1.9	-0.40	-1.81	0.10
Engenders Trust v Mistrust	1.4	1.4	0.00	.00	1.00
Someone I Love (or like)					
Helpful v Unhelpful	4.7	4.6	0.14	1.00	0.34
Comfortable v Uncomfortable	4.8	4.7	0.14	1.47	0.17

Confident v Not Confident	4.8	4.7	0.14	1.47	0.17
Ethical v Unethical	4.7	4.6	0.11	.55	0.59
Safe v Risky	4.7	4.7	0.00	0	1.00
Simple v Complex	3	3.1	-0.08	-.16	0.87
Engenders Indep. v Eng. Dependence	4.0	4.0	0.07	0.56	0.58
Motivates Movement v Makes Static	4.5	4.4	0.08	0.37	0.72
Offers Acceptance v Implies Rejection	4.7	4.6	0.07	0.43	0.67
Engenders Trust v Mistrust	4.7	4.7	0.07	0.43	0.67
Counselling Tutors					
Helpful v Unhelpful	4.5	4.5	0.00	0	1.00
Comfortable v Uncomfortable	4.2	4.5	-0.31	-1.00	0.34
Ethical v Unethical	4.7	4.7	0.00	.00	1.00
Safe v Risky	4.1	4.3	-0.18	-.80	0.44
Simple v Complex	2.7	2.7	0.00	.00	1.00
Engenders Indep. v Eng. Dependence	4.2	4.5	-0.33	-.94	0.37
Motivates Movement v Makes Static	4.5	4.5	0.00	0	1.00
Offers Acceptance v Implies Rejection	4.6	4.7	-0.14	-1.00	0.34
Engenders Trust v Mistrust	4.5	4.7	-0.14	-.69	0.50
Unconditional Positive Regard					
Helpful v Unhelpful	4.7	4.8	-0.14	-1.00	0.34
Comfortable v Uncomfortable	3.9	4.1	-0.23	-.67	0.51
Confident v Not Confident	3.5	4	-0.46	-1.48	0.17
Ethical v Unethical	4.4	4.5	-0.17	-.80	0.44
Simple v Complex	1.8	2.2	-0.38	-1.24	0.24
Engenders Indep. v Eng. Dependence	4.1	4.2	-0.11	-.24	0.81
Motivates Movement v Makes Static	4.0	4.3	-0.31	-.77	0.46
Offers Acceptance v Implies Rejection	4.7	4.9	-0.14	-1.00	0.34
Engenders Trust v Mistrust	4.7	4.9	-0.21	-1.38	0.19

My Work

Helpful v Unhelpful	4.1	4.2	-0.07	-.18	0.86
Comfortable v Uncomfortable	4.1	4	0.15	0.32	0.75
Confident v Not Confident	4.3	4.3	-0.08	-.37	0.72
Ethical v Unethical	4.5	4.5	0.00	0	1.00
Simple v Complex	2	2.7	-0.67	-1.68	0.12
Engenders Indep. v Eng. Dependence	3.8	4.0	-0.15	-.69	0.50
Motivates Movement v Makes Static	3.7	4.0	-0.21	-1.00	0.34
Offers Acceptance v Implies Rejection	3.9	3.9	0.00	.00	1.00

(Maximum d.f. = 13. The 2-tail "t" value must >=1.771 before the significance is reset to 0.10)

Table 4a

Constructs showing non statistically significant change, in the intermediate duration group (NCCC), when the first and final mean scores are compared.

Elements in bold Constructs follow in normal font	1st Score	2nd Score	Net Change	"t" Value	2 tailed "t" test **P<**
Basic Counselling Skills					
Helpful v Unhelpful	4.5	5.0	-0.43	-1.44	0.20
Comfortable v Uncomfortable	3.6	4.8	-1.17	-1.94	0.11
Ethical v Unethical	4.8	5.0	-0.20	-1.00	0.37
Safe v Risky	4.4	4.8	-0.40	-.78	0.48
Engenders Indep. v Eng. Dependence	4.2	4.7	-0.50	-1.00	0.39
Motivates v Makes Static	4.4	4.8	-0.40	-.78	0.48
Offers Acceptance v Implies Rejection	4.5	5.0	-0.50	-1.73	0.18
Engenders Trust v Mistrust	4.6	5.0	-0.40	-1.63	0.18
Challenging Skills					
Ethical v Unethical	5.0	4.7	0.25	1.00	0.39
Engenders Indep. v Eng. Dependence	4.5	5.0	-0.50	-1.00	0.39
Motivates v Makes Static	4.6	4.8	-0.20	-.41	0.70
Clients					
Helpful v Unhelpful	4.5	4.5	0.00	n/a	n/a
Comfortable v Uncomfortable	4.0	4.1	-0.14	-.28	0.79
Ethical v Unethical	5.0	4.5	0.50	1.00	0.50
Safe v Risky	3.0	4.0	-1.00	-1.73	0.23
Simple v Complex	1.6	2.8	-1.20	-1.50	0.21
Engenders Indep. v Eng. Dependence	5.0	4.0	1.00	1.00	0.50
Motivates v Makes Static	5.0	4.0	1.00	1.00	0.50
Offers Acceptance v Implies Rejection	3.5	4.0	-0.50	-1.00	0.50
Engenders Trust v Mistrust	4.3	4.0	0.33	.28	0.81
Counselling Training					

Comfortable v Uncomfortable	3.8	4.4	-0.57	-1.08	0.32
Ethical v Unethical	5	5	0.00	n/a	n/a
Safe v Risky	3.8	4.1	-0.33	-.44	0.68
Simple v Complex	2.3	3.5	-1.17	-1.40	0.22
Engenders Indep. v Eng. Dependence	4.7	4.7	0.00	.00	1.00
Motivates Ind. v Makes Static	5	5	0.00	n/a	n/a
Offers Acceptance v Implies Rejection	4.5	5.0	-0.50	-1.73	0.18
Engender Trust v Mistrust	4.6	5.0	-0.40	-1.63	0.18
The Skill of Empathy					
Helpful v Unhelpful	5	5	0.00	n/a	n/a
Ethical v Unethical	5.0	4.5	0.50	1.00	0.39
Safe v Risky	3.6	4.8	-1.20	-2.06	0.11
Engenders Indep. v Eng. Dependence	4.3	4.3	0.00	n/a	n/a
Motivates v Makes Static	4.6	4.3	0.33	.38	0.74
OffersAcceptance v Implies Rejection	5	5	0.00	n/a	n/a
EngendersTrust v Mistrust	5	5	0.00	n/a	n/a
Empathy, Warmth andGenuineness					
Helpful v Unhelpful	5	5	0.00	n/a	n/a
Comfortable v Uncomfortable	4.0	4.6	-0.67	-1.08	0.33
Ethical v Unethical	5.0	4.6	0.33	1.00	0.36
Safe v Risky	4.5	4.8	-0.33	-1.00	0.36
Motivates Movement v Makes Static	4.2	5.0	-0.80	insuff	pairs
Engenders Indep. v Eng. Dependence	4.4	4.4	0.00	n/a	n/a
Offers Acceptance v Implies Rejection	4.8	5.0	0.14	1.00	0.36
Engenders Trust v Mistrust	4.8	4.8	0.00	.00	1.00
My Family					
Helpful v Unhelpful	4.3	3.8	0.50	1.00	0.36
Confident v Not Confident	4.1	4.3	-0.17	-.54	0.61
Ethical v Unethical	3	4	1.00	n/a	n/a

Safe v Risky	4.4	4.2	0.20	1.00	0.37
Simple v Complex	2.2	3.5	-1.25	-.91	0.43
Engenders Indep. v Eng. Dependence	3.0	4.0	-1.00	-.93	0.42
Motivates v Makes Static	4.3	3.6	0.67	2.00	0.18
My Life					
Helpful v Unhelpful	4.0	4.0	0.00	n/a	n/a
Comfortable v Uncomfortable	4.1	3.5	0.57	1.19	0.28
Confident v Not Confident	3.3	3.8	-0.50	-1.17	0.30
Ethical v Unethical	3.3	4.0	-0.67	-2.00	0.18
Safe v Risky	3.1	4.0	-0.83	-1.75	0.14
Simple v Complex	1.6	2.5	-0.83	-1.11	0.32
Engenders Indep. v Eng. Dependence	4.1	3.6	0.50	1.17	0.30
Motivates v Makes Static	4.3	3.5	0.83	1.54	0.19
Offers Acceptance v Implies Rejection	4	4	0.00	n/a	n/a
Engenders Trust v Mistrust	3.6	4.3	-0.67	-2.00	0.18
Course members					
Helpful v Unhelpful	4.5	5.0	-0.50	-1.46	0.20
Ethical v Unethical	5	5	0.00	n/a	n/a
Safe v Risky	3.5	4.2	-0.75	-1.57	0.22
Simple v Complex	1.6	3.3	-1.67	-1.39	0.30
Engenders Indep. v Eng. Dependence	4.5	5.0	-0.50	-1.00	0.50
Motivates v Makes Static	4.4	4.8	-0.40	-1.00	0.37
Offers Acceptance v Implies Rejection	4.2	5.0	-0.75	-1.57	0.22
Self, Me or I					
Helpful v Unhelpful	3.8	4.1	-0.33	-.60	0.58
Comfortable v Uncomfortable	3.4	3.5	-0.14	-.35	0.74
Confident v Not Confident	2.7	3.5	-0.86	-1.44	0.20
Ethical v Unethical	3.0	5.0	-2.00	-2.00	0.30

Safe v Risky	4.0	4.3	-0.33	-.38	0.74
Simple v Complex	1.8	2.8	-1.00	-1.29	0.27
Engenders Indep. v Eng. Dependence	3.6	3.8	-0.20	-.30	0.78
Motivates v Makes Static	3.7	4.2	-0.50	-1.73	0.18
Offers Acceptance v Implies Rejection	4.2	4.6	-0.40	-1.00	0.37
Engenders Trust v Mistrust	4.3	4.5	-0.17	-.31	0.77
Someone I Hate (or dislike)					
Helpful v Unhelpful	1.0	1.4	-0.40	-1.63	0.18
Comfortable v Uncomfortable	1.1	2.0	-0.86	-1.55	0.17
Confident v Not Confident	3.0	3.0	0.00	.00	1.00
Ethical v Unethical	3.0	1.0	2.00	1.00	0.50
Safe v Risky	1.0	1.7	-0.75	-1.57	0.22
Engenders Indep. v Eng. Dependence	1	1	0.00	n/a	n/a
Motivates v Makes Static	3.0	2.2	0.75	1.00	0.39
Offers Acceptance v Implies Rejection	1.0	1.4	-0.40	-1.63	0.18
Engenders Trust v Mistrust	1.0	1.2	-0.25	-1.00	0.39
Someone I Love (or like)					
Helpful v Unhelpful	4.0	4.6	-0.67	-.93	0.39
Comfortable v Uncomfortable	4.4	4.8	-0.43	-.70	0.51
Confident v Not Confident	4.1	4.7	-0.57	-.83	0.44
Ethical v Unethical	3.0	5.0	-2.00	-2.00	0.30
Safe v Risky	4.1	4.3	-0.17	-.28	0.79
Simple v Complex	1.3	3.0	-1.67	-1.15	0.37
Engenders Indep. v Eng.Dependence	3.8	4.3	-0.50	-.81	0.46
Motivates v Makes Static	4.3	4.6	-0.33	-.54	0.61
Offers Acceptance v Implies Rejection	4.3	4.8	-0.50	-.70	0.52
Engenders Trust v Mistrust	4.1	4.8	-0.67	-.93	0.39
Course Tutors					
Helpful v Unhelpful	4.5	4.7	-0.14	-.31	0.77

Ethical v Unethical	5	5	0.00	n/a	n/a
Safe v Risky	4.6	5.0	-0.33	-1.00	0.42
Simple v Complex	1.6	3.6	-2.00	-1.73	0.23
Engenders Indep. v Eng. Dependence	4.8	4.4	0.40	.78	0.48
Motivates v Makes Static	4.8	4.8	0.00	.00	1.00
Offers Acceptance v Implies Rejection	4.7	5.0	-0.25	-1.00	0.39
Engenders Trust v Mistrust	4.5	4.6	-0.17	-.31	0.77
Unconditional Positive Regard					
Helpful v Unhelpful	5	5	0.00	n/a	n/a
Ethical v Unethical	4.2	5.0	-0.80	-1.00	0.37
Safe v Risky	4.4	5.0	-0.60	-1.50	0.21
Simple v Complex	2.2	3.1	-0.86	-1.16	0.29
Engenders Indep. v Eng. Dependence	4.5	4.5	0.00	.00	1.00
Motivates v Makes Static	4.6	5.0	-0.33	-1.00	0.42
OffersAcceptance v Implies Rejection	5	5	0.00	n/a	n/a
EngendersTrust v Mistrust	5	5	0.00	n/a	n/a
My Work					
Helpful v Unhelpful	4.3	4.0	0.33	.79	0.47
Comfortable v Uncomfortable	3.7	3.5	0.14	.26	0.81
Confident v Not Confident	3.4	3.5	-0.14	-.42	0.69
Ethical v Unethical	3.7	4.2	-0.50	-1.00	0.39
Safe v Risky	3.6	3.3	0.33	1.58	0.18
Simple v Complex	1.8	2.6	-0.80	-.83	0.46
Engenders Indep. v Eng. Dependence	3.6	3.6	0.00	.00	1.00
Motivates v Makes Static	3.3	3.1	0.17	.19	0.86
Offers Acceptance v Implies Rejection	3.7	3.5	0.25	.52	0.64
Engenders Trust v Mistrust	3.8	3.4	0.40	.78	0.48

(D.F = 6. 2-tail "t" value must >= 1.9 to change significance to 0.10)

Table 4b

Constructs showing non statistically significant change, in the short course (HSC), when the first and final mean scores are compared.

Elements in bold Constructs follow in normal font	1st Score	2nd Score	Net Change	**"t"** Value	2 tailed "t" test **P<**
Basic Counselling Skills					
Helpful v Unhelpful	4.6	4.7	-0.15	-1.00	.337
Safe v Risky	4.0	4.3	-0.31	-.84	.416
Simple v Complex	2.7	2.9	-0.15	-.39	.700
Engenders Indep. v Eng. Dependence	3.8	4.3	-0.50	-1.63	.138
Engenders Trust v Mistrust	4.1	4.5	-0.42	-1.60	.137
Challenging Skills					
Helpful v Unhelpful	4.4	4.6	-0.23	-1.15	.273
Comfortable v Uncomfortable	3.0	3.6	-0.69	-1.74	.108
Confident v Not Confident	2.7	3.3	-0.62	-1.76	.104
Ethical v Unethical	3.7	4.2	-0.55	-1.75	.111
Safe v Risky	2.9	3.2	-0.36	-1.49	.167
Simple v Complex	2.1	2.4	-0.25	-1.00	.339
Engenders Indep. v Eng. Dependence	3.5	4.0	-0.50	-1.25	.244
Motivates v Makes Static	3.0	4.4	-0.55	-1.40	.192
Clients					
Helpful v Unhelpful	4.0	4.0	-0.08	-.32	.754
Comfortable v Uncomfortable	3.9	4.1	-0.25	-.90	.389
Confident v Not Confident	3.9	4.0	-0.08	-.27	.794
Ethical v Unethical	4.2	4.5	-0.29	-.79	.457
Safe v Risky	3.7	3.6	0.11	.55	.594
Simple v Complex	2.1	2.2	-0.11	-1.00	.347
Engenders Indep. v Eng. Dependence	3.4	3.8	-0.43	-1.44	.200

Motivates v Makes Static	3.7	4.0	-0.25	-1.53	.170
Offers Acceptance v Implies Rejection	3.6	3.8	-0.22	-.69	.512
Engenders Trust v Mistrust	3.8	4.2	-0.40	-1.50	.168
Counselling Training					
Helpful v Unhelpful	4.7	4.8	-0.08	-.56	.584
Safe v Risky	4.1	4.1	0.00	.00	1.00
Engenders Indep. v Eng. Dependence	3.9	4.4	-0.55	-1.60	.140
Motivates v Makes Static	4.3	4.5	-0.18	-1.00	.341
The Skill of Empathy					
Helpful v Unhelpful	4.5	4.8	-0.31	-1.48	.165
Ethical v Unethical	4.5	4.6	-0.17	-.69	.504
Simple v Complex	2.4	3.1	-0.75	-1.52	.157
Engenders Indep. v Eng. Dependence	3.4	3.8	-0.40	-.69	.509
Motivates v Makes Static	4.1	4.5	-0.40	-1.50	.168
Empathy, Warmth and Genuineness					
Helpful v Unhelpful	4.7	4.9	-0.15	-1.48	.165
Ethical v Unethical	4.3	4.6	-0.27	-1.15	.277
Safe v Risky	4.0	4.3	-0.36	-1.17	.267
Simple v Complex	3.0	3.1	-0.08	-.19	.851
Engenders Indep. v Eng. Dependence	4.1	4.3	-0.20	-.69	.509
Offers Acceptance v Implies Rejection	4.2	4.3	-0.08	-.56	.586
Engenders Trust v Mistrust	4.3	4.5	-0.17	-1.00	.339
My Family					
Helpful v Unhelpful	4.3	4.4	-0.08	-.43	.673
Comfortable v Uncomfortable	4.3	4.6	-0.38	-1.24	.240
Confident v Not Confident	4.4	4.4	0.00	n/a	n/a
Ethical v Unethical	4.3	4.2	0.10	.21	.840
Simple v Complex	2.4	2.5	-0.09	-.29	.779
Motivates v Makes Static	3.6	4.3	-0.62	-1.53	.151

Offers Acceptance v Implies Rejection	4.3	4.3	0.00	n/a	n/a
Engenders Trust v Mistrust	4.3	4.4	-0.08	-.29	.776
My Life					
Helpful v Unhelpful	4.4	4.4	0.00	n/a	n/a
Comfortable v Uncomfortable	3.9	4.0	-0.15	-.41	.687
Confident v Not Confident	4.0	4.1	-0.15	-.62	.549
Ethical v Unethical	4.1	4.4	-0.33	-.89	.397
Safe v Risky	4.1	3.9	0.25	.76	.463
Simple v Complex	2.8	2.4	0.36	1.30	.221
Engenders Indep. v Eng. Dependence	4.1	4.4	-0.25	-1.39	.191
Motivates v Makes Static	3.9	3.9	0.00	n/a	n/a
Offers Acceptance v Implies Rejection	4.0	4.1	-0.08	-.32	.754
Engenders Trust v Mistrust	4.0	4.1	-0.08	-.43	.674
Course Members					
Helpful v Unhelpful	4.4	4.8	-0.43	-1.44	.200
Simple v Complex	2.3	2.6	-0.33	-1.58	.175
Motivates v Makes Static	4.0	4.4	-0.43	-1.44	.200
Offers Acceptance v Implies Rejection	4.0	4.3	-0.38	-1.43	.197
Engenders Trust v Mistrust	3.5	4.2	-0.71	-1.70	.140
Self, Me or I					
Helpful v Unhelpful	4.3	4.3	0.00	n/a	n/a
Comfortable v Uncomfortable	4.1	4.3	-0.15	-.69	.502
Confident v Not Confident	3.9	4.2	-0.31	-1.48	.165
Ethical v Unethical	4.8	4.7	0.09	.56	.588
Safe v Risky	4.4	4.7	-0.27	-1.15	.277
Simple v Complex	3.2	2.8	0.33	1.41	.195
Engenders Indep. v Eng. Dependence	4.4	4.3	-0.11	-.55	.594
Motivates v Makes Static	4.3	4.5	-0.17	-.80	.438
Offers Acceptance v Implies Rejection	4.7	4.7	0.00	n/a	n/a

Engenders Trust v Mistrust	4.5	4.5	-0.08	-.32	.754
Someone I hate (or dislike)					
Helpful v Unhelpful	1.5	2.0	-0.55	-1.40	.192
Comfortable v Uncomfortable	1.8	2.1	-0.36	-.94	.371
Confident v Not Confident	2.5	2.8	-0.27	-.76	.465
Ethical v Unethical	2.1	2.1	0.00	n/a	n/a
Safe v Risky	2.1	1.9	0.27	.82	.432
Simple v Complex	2.0	2.5	-0.50	-.84	.430
Engenders Indep. v Eng. Dependence	2.8	3.2	-0.40	-.65	.534
Motivates v Makes Static	2.9	2.9	0.00	.00	1.00
Offers Acceptance v Implies Rejection	1.6	1.8	-0.22	-.61	.559
Engenders Trust v Mistrust	1.5	1.7	-0.20	-.61	.555
Someone I love (or like)					
Helpful v Unhelpful	4.8	4.8	0.00	n/a	n/a
Comfortable v Uncomfortable	4.6	4.6	0.00	n/a	n/a
Confident v Not Confident	4.8	4.6	1.17	.71	.489
Ethical v Unethical	4.2	4.4	-0.20	-.61	.555
Safe v Risky	4.5	5.0	-0.46	-1.48	.165
Simple v Complex	3.0	3.4	-0.36	-1.00	.341
Engenders Indep. v Eng. Dependence	4.1	4.6	-0.46	-1.72	.111
Motivates v Makes Static	4.2	4.6	-0.38	-1.44	.175
Offers Acceptance v Implies Rejection	4.4	4.4	0.00	n/a	n/a
Engenders Trust v Mistrust	4.6	4.6	0.00	n/a	n/a
Course Tutors					
Helpful v Unhelpful	4.9	4.9	0.00	0.0	1.0
Ethical v Unethical	4.6	4.8	-0.22	-1.51	.169
Simple v Complex	2.1	2.3	-0.17	-.54	.611
Engenders Indep. v Eng. Dependence	4.3	4.7	-0.40	-1.50	.168
Motivates v Makes Static	4.5	4.7	-0.22	-1.00	.347

Offers Acceptance v Implies Rejection	4.3	4.8	-0.50	-1.63	.138
Unconditional Positive Regard					
Helpful v Unhelpful	4.6	4.4	0.25	1.15	.275
Comfortable v Uncomfortable	3.8	3.7	0.08	.32	.754
Confident v Not Confident	3.5	3.5	-0.08	-.43	.674
Ethical v Unethical	4.0	4.2	-0.27	-1.00	.341
Safe v Risky	3.6	3.6	0.00	.00	1.00
Simple v Complex	2.5	2.6	-0.08	-.36	.723
Engenders Indep. v Eng. Dependence	4.0	3.4	0.55	1.07	.311
Motivates v Makes Static	4.0	4.2	-0.20	-.69	.509
Engenders Trust v Mistrust	4.4	4.6	-0.25	-1.39	.191
My Work					
Helpful v Unhelpful	4.1	4.4	-0.31	-1.17	.264
Comfortable v Uncomfortable	3.8	4.3	-0.54	-1.46	.170
Confident v Not Confident	4.0	4.1	-0.08	-.32	.753
Ethical v Unethical	4.0	4.0	0.00	.00	1.00
Safe v Risky	3.2	3.3	-0.08	-.29	.776
Simple v Complex	2.2	2.4	-0.17	-.56	.586
Engenders Indep. v Eng. Dependence	4.0	4.3	-0.38	-1.44	.175
Engenders Trust v Mistrust	3.5	4.0	-0.50	-1.25	.236

Table 4c

Constructs showing non statistically significant change, in the longer duration groups (DUFTMA, TB & KH), when the first, midpoint and final mean scores are compared.

Construct in bold Element in normal font	Score 1	Score 2	Score 3	Sig. P<
Basic Counselling Skills				
Helpful v Unhelpful	1.87	2.03	2.10	.805
Comfortable v Uncomfortable	1.64	2.14	2.21	.25
Confident v Not Confident	1.57	2.07	2.37	.086
Ethical v Unethical	1.96	1.96	2.08	.939
Safe v Risky	1.75	2.00	2.25	.472
Simple v Complex	1.57	2.29	2.14	.135
Engenders Indep. v Eng. Dependence	2.17	1.61	2.22	.357
Motivates v Makes Static	2.21	1.75	2.04	.524
Offers Acceptance v Implies Rejection	1.92	1.92	2.17	.778
EngendersTrust v Mistrust	1.92	1.88	2.19	.693
Challenging Skills				
Helpful v Unhelpful	1.75	2.04	2.21	.464
Comfortable v Uncomfortable	1.81	1.92	2.27	.472
Confident v Not Confident	1.50	2.08	2.42	.059
Ethical v Unethical	2.13	1.83	2.04	.762
Simple v Complex	1.61	2.32	2.07	.158
Engenders Indep. v Eng. Dependence	2.05	1.80	2.15	.722
Motivates v Makes Static	2.12	1.88	2.00	.841
Offers Acceptance v Implies Rejection	1.61	2.22	2.17	.357
Engenders Trust v Mistrust	1.90	1.90	2.20	.740

Clients

Helpful v Unhelpful	2.35	1.90	1.75	.377
Comfortable v Uncomfortable	2.07	1.96	1.96	.947
Confident v Not Confident	1.73	2.23	2.04	.437
Ethical v Unethical	2.42	1.83	1.75	.453
Safe v Risky	1.89	1.89	2.22	.716
Simple v Complex	1.65	1.95	2.40	.240
Engenders Indep. v Eng. Dependence	1.70	2.20	2.10	.704
Motivates v Makes Static	2.50	2.00	1.50	.286
Offers Acceptance v Implies Rejection	1.70	2.30	2.00	.637
Engenders Trust v Mistrust	2.17	2.17	1.67	.606
Counselling Training				
Helpful v Unhelpful	1.77	2.07	2.17	.522
Comfortable v Uncomfortable	1.89	2.00	2.11	.851
Confident v Not Confident	1.73	2.03	2.23	.386
Ethical v Unethical	2.14	2.00	1.86	.815
Safe v Risky	1.96	2.04	2.00	.982
Simple v Complex	1.65	2.12	2.23	.297
Engenders Indep. v Eng. Dependence	2.05	2.00	1.95	.977
Motivates v Makes Static	2.12	2.00	1.88	.841
Offers Acceptance v Implies Rejection	1.89	2.22	1.89	.716
Engenders Trust v Mistrust	1.95	2.10	1.95	.927
The Skill of Empathy				
Helpful v Unhelpful	2.00	2.00	2.00	1.00
Comfortable v Uncomfortable	1.65	2.35	2.00	.210
Ethical v Unethical	2.00	2.04	1.96	.979
Safe v Risky	1.54	2.17	2.29	.144
Engenders Indep. v Eng. Dependence	2.19	1.94	1.88	.803
Motivates v Makes Static	2.25	1.95	1.80	.591
Offers Acceptance v Implies Rejection	2.00	2.00	2.00	1.00

Engenders Trust v Mistrust	2.00	2.00	2.00	1.00
Empathy, Warmth and Genuineness				
Helpful v Unhelpful	1.93	2.03	2.03	.951
Comfortable v Uncomfortable	1.89	2.14	1.96	.792
Confident v Not Confident	1.77	2.00	2.23	.441
Ethical v Unethical	2.18	1.96	1.86	.687
Safe v Risky	1.86	2.07	2.07	.807
Simple v Complex	1.54	2.32	2.14	.093
Engenders Indep. v Eng. Dependence	2.05	1.95	2.00	.977
Motivates v Makes Static	2.05	1.95	2.00	.975
Offers Acceptance v Implies Rejection	2.17	1.93	1.90	.728
Engenders Trust v Mistrust	2.03	2.03	1.93	.951
My family				
Helpful v Unhelpful	2.08	2.04	1.88	.874
Comfortable v Uncomfortable	2.30	2.03	1.67	.219
Confident v Not Confident	1.89	2.04	2.07	.882
Ethical v Unethical	1.90	1.90	2.20	.860
Safe v Risky	2.21	1.88	1.92	.673
Simple v Complex	1.94	1.83	2.22	.696
Engenders Indep. v Eng. Dependence	2.00	2.09	1.91	.913
Motivates v Makes Static	2.45	2.05	1.50	.102
Offers Acceptance v Implies Rejection	2.23	1.88	1.88	.595
Engenders Trust v Mistrust	2.14	2.11	1.75	.516
My Life				
Helpful v Unhelpful	1.90	2.05	2.05	.927
Comfortable v Uncomfortable	2.12	2.19	1.69	.389
Confident v Not Confident	1.73	2.18	2.09	.529
Ethical v Unethical	2.22	1.89	1.89	.716
Safe v Risky	1.64	2.18	2.18	.335

Simple v Complex	1.71	2.17	2.13	.462
Engenders Indep. v Eng. Dependence	2.13	1.96	1.92	.864
Motivates v Makes Static	2.21	1.92	1.88	.673
Offers Acceptance v Implies Rejection	2.00	2.10	1.90	.904
Engenders Trust v Mistrust	1.80	2.25	1.95	.591
Course Members				
Helpful v Unhelpful	2.00	2.00	2.00	1.00
Comfortable v Uncomfortable	1.73	2.03	2.23	.386
Confident v Not Confident	1.81	1.88	2.31	.389
Ethical v Unethical	2.25	1.69	2.06	.518
Safe v Risky	1.95	2.00	2.05	.977
Simple v Complex	1.57	1.93	2.50	.215
Engenders Indep. v Eng. Dependence	2.06	1.94	2.00	.969
Motivates v Makes Static	2.00	1.96	2.04	.979
Offers Acceptance v Implies Rejection	1.95	1.95	2.09	.934
Engenders Trust v Mistrust	1.88	1.83	2.29	.462
Self, Me or I				
Helpful v Unhelpful	1.96	1.96	2.07	.947
Comfortable v Uncomfortable	1.93	1.93	2.13	.818
Confident v Not Confident	1.61	2.07	2.32	.158
Ethical v Unethical	2.31	1.75	1.94	.518
Safe v Risky	1.90	2.05	2.05	.927
Simple v Complex	1.65	2.10	2.25	.377
Engenders Indep. v Eng. Dependence	1.92	2.17	1.92	.778
Motivates v Makes Static	2.00	1.85	2.15	.798
Offers Acceptance v Implies Rejection	1.88	1.96	2.15	.778
Engenders Trust v Mistrust	2.04	1.79	2.18	.574
Someone I Hate (or dislike)				
Helpful v Unhelpful	2.00	2.15	1.85	.798

Comfortable v Uncomfortable	1.83	2.33	1.83	.367
Confident v Not Confident	2.23	1.82	1.95	.620
Ethical v Unethical	1.88	2.25	1.88	.829
Safe v Risky	1.57	2.29	2.14	.367
Simple v Complex	1.67	2.00	2.33	.367
Engenders Indep. v Eng. Dependence	1.63	2.38	2.00	.569
Motivates v Makes Static	2.06	2.00	1.94	.972
Offers Acceptance v Implies Rejection	1.72	2.17	2.11	.589
Engenders Trust v Mistrust	1.94	2.13	1.94	.910
Someone I love (or like)				
Helpful v Unhelpful	2.11	1.86	2.04	.792
Comfortable v Uncomfortable	2.10	1.97	1.93	.889
Confident v Not Confident	2.10	1.87	2.03	.805
Ethical v Unethical	2.14	1.79	2.07	.778
Safe v Risky	2.00	1.79	2.21	.525
Simple v Complex	1.69	1.88	2.44	.295
Engenders Indep. v Eng. Dependence	2.18	1.79	2.04	.574
Motivates v Makes Static	2.17	1.79	2.04	.645
Offers Acceptance v Implies Rejection	2.00	1.89	2.11	.851
Engenders Trust v Mistrust	2.00	1.89	2.11	.851
Course Tutors				
Helpful v Unhelpful	2.07	2.07	1.87	.818
Comfortable v Uncomfortable	1.93	2.04	2.04	.947
Confident v Not Confident	1.77	2.04	2.19	.550
Ethical v Unethical	2.22	1.89	1.89	.716
Safe v Risky	2.05	2.00	1.95	.975
Simple v Complex	1.58	2.08	2.33	.416
Engenders Indep. v Eng. Dependence	2.23	1.86	1.91	.649
Motivates v Makes Static	2.17	2.04	1.79	.645

Offers Acceptance v Implies Rejection	2.00	1.96	2.04	.979
Engenders Trust v Mistrust	2.04	2.04	1.92	.943
Unconditional Positive Regard				
Helpful v Unhelpful	1.96	1.96	2.07	.947
Comfortable v Uncomfortable	1.65	2.08	2.27	.275
Confident v Not Confident	1.64	2.00	2.36	.167
Ethical v Unethical	1.85	2.00	2.15	.735
Safe v Risky	1.69	2.00	2.31	.292
Simple v Complex	1.54	2.18	2.29	.099
Engenders Indep. v Eng. Dependence	2.22	1.94	1.83	.696
Motivates v Makes Static	2.00	2.00	2.00	1.00
Offers Acceptance v Implies Rejection	2.00	2.00	2.00	1.00
Engenders Trust v Mistrust	1.96	1.96	2.07	.947
My Work				
Helpful v Unhelpful	2.12	2.00	1.88	.841
Comfortable v Uncomfortable	2.00	2.00	2.00	1.00
Confident v Not Confident	2.04	2.04	1.92	.943
Ethical v Unethical	2.05	1.90	2.05	.927
Safe v Risky	2.00	1.82	2.18	.695
Simple v Complex	1.70	2.15	2.15	.509
Engenders Indep. v Eng. Dependence	2.20	1.85	1.95	.722
Motivates v Makes Static	1.96	2.21	1.83	.645
Offers Acceptance v Implies Rejection	2.11	2.06	1.83	.823
Engenders Trust v Mistrust	2.10	1.80	2.10	.740

Appendix ix

Statistically non significant results from the Attitude Assessment Questionnaires.

Table 5

Non statistically significant attitude change demonstrated in the longer duration groups (DUFTMA, TB and KH), when the first and final mean scores are compared.

Attitude:-	Score 1	Score 2	Net Change	't' value	Sig. P<
General View of Life (Attitude 1)	4.1	3.9	.21	.67	.512
General View of Life (Attitude 2)	3.1	3.0	.07	.19	.856
General View of Life (Attitude 3)	3.9	3.8	.07	.20	.844
General View of Life (Attitude 4)	3.2	3.0	.21	.64	.533
General View of Life (Attitude 5)	3.5	3.9	-.4	-1.	.139
General View of Life (Attitude 6)	3.1	3.1	.00	n/a	n/a
General View of Life (Attitude 7)	3.3	3.0	.28	1.1	.263
General View of Life (Attitude 8)	4.3	3.9	.42	1.7	.111
General View of Life (Attitude 9)	2.6	3.2	-.5	-1.	.179
General View of Life (Attitude10)	3.7	4.0	-.2	-1.	.336
General View of Life (Attitude11)	2.5	2.9	-.35	-1.59	.136
Issues of Self (Attitude 2)	3.8	3.8	.00	n/a	n/a
Issues of Self (Attitude 3)	3.6	3.5	.07	.37	.720
Issues of Self (Attitude 4)	2.0	2.1	-.0	-.3	.720
Issues of Self (Attitude 5)	2.5	2.0	.42	1.5	.139
Issues of Self (Attitude 6)	3.3	3.5	-.1	-.5	.583
Issues of Self (Attitude 7)	3.7	3.8	-.0	-.3	.720
Issues of Self (Attitude 8)	3.7	3.4	.35	1.1	.292
Issues of Self (Attitude 11)	3.3	3.7	-.3	-1.	.096
Issues of Self (Attitude 12)	3.2	3.6	-.4	-1.	.165

Issues of Self (Attitude 13)	3.2	3.7	-.4	-1.	.082
Issues of Self (Attitude 14)	3.3	3.6	-.2	-1.	.218
Issues of Self (Attitude 15)	3.7	4.0	-.2	-1.	.104
Counselling Issues (Attitude 1)	4.2	4.4	-.1	-1.	.336
Counselling Issues (Attitude 2)	4.2	4.3	-.0	-.3	.720
Counselling Issues (Attitude 3)	4.5	4.5	.00	n/a	n/a
Counselling Issues (Attitude 4)	2.9	3.0	-.1	-.5	.583
Counselling Issues (Attitude 5)	3.4	3.4	.00	n/a	n/a
Counselling Issues (Attitude 6)	2.5	2.1	.35	1.1	.292
Counselling Issues (Attitude 7)	4.7	4.8	-.1	-1.	.336
Counselling Issues (Attitude 8)	4.0	4.5	-.5	-1.	.068
Counselling Issues (Attitude 11)	3.8	4.2	-.3	-1.	.096
Counselling Issues (Attitude 12)	3.0	3.0	.00	n/a	n/a

(D.F = 13. 2-tail "t" value must >= 1.7 to change significance to 0.10)

Table 5a

Non statistically significant attitude change demonstrated in the intermediate group (NCCC), when the first and final mean scores are compared.

Attitude:-	Score 1	Score 2	Net Change	't' value	Sig. P<
General View of Life (Attitude 2)	3.1	3.4	-.2	-.5	.604
General View of Life (Attitude 3)	3.7	3.2	.42	.66	.534
General View of Life (Attitude 4)	2.4	2.2	.14	.55	.604
General View of Life (Attitude 5)	4.0	3.7	.28	1.0	.356
General View of Life (Attitude 6)	3.1	2.7	.42	1.1	.289
General View of Life (Attitude 7)	3.0	3.0	.00	n/a	n/a
General View of Life (Attitude 8)	3.8	4.1	-.2	-.5	.604
General View of Life (Attitude 9)	2.7	2.2	.42	.89	.407
General View of Life (Attitude11)	2.8	2.7	.14	.35	.736

Issues of Self (Attitude 1)	3.2	3.2	.00	n/a	n/a
Issues of Self (Attitude 2)	3.4	3.4	.00	n/a	n/a
Issues of Self (Attitude 3)	3.5	3.7	.37	-1.	.356
Issues of Self (Attitude 4)	2.2	2.5	.75	-1.	.356
Issues of Self (Attitude 5)	2.1	2.2	.69	-.5	.604
Issues of Self (Attitude 6)	3.2	3.2	.00	n/a	n/a
Issues of Self (Attitude 7)	4.0	3.8	.14	.55	.604
Issues of Self (Attitude 8)	4.0	4.2	.75	-1.	.356
Issues of Self (Attitude 9)	2.8	3.0	.69	-.5	.604
Issues of Self (Attitude 10)	3.1	3.1	.00	n/a	n/a
Issues of Self (Attitude 11)	3.5	3.8	.48	-1.	.172
Issues of Self (Attitude 12)	3.4	3.0	.78	1.4	.200
Issues of Self (Attitude 13)	3.2	3.5	.75	-1.	.356
Issues of Self (Attitude 14)	3.5	3.5	.00	n/a	n/a
Issues of Self (Attitude 15)	3.2	3.5	.95	-.7	.457
Issues of Self (Attitude 16)	2.7	2.8	.69	-.5	.604
Counselling Issues (Attitude 1)	4.1	4.2	.69	-.5	.604
Counselling Issues (Attitude 2)	4.1	4.1	.00	n/a	n/a
Counselling Issues (Attitude 3)	4.7	4.8	.37	-1.	.356
Counselling Issues (Attitude 4)	3.4	3.2	.14	.35	.736
Counselling Issues (Attitude 5)	3.1	3.1	.00	n/a	n/a
Counselling Issues (Attitude 6)	3.0	2.5	.42	.75	.482
Counselling Issues (Attitude 7)	4.2	4.7	.53	-2.	.078
Counselling Issues (Attitude 8)	4.2	4.2	.00	n/a	n/a
Counselling Issues (Attitude 9)	3.4	3.8	1.3	-.8	.448
Counselling Issues (Attitude 10)	4.5	4.7	.37	-1.	.356
Counselling Issues (Attitude 11)	3.1	3.8	.95	-1.	.094
Counselling Issues (Attitude 12)	2.8	3.1	.75	-1.	.356

(D.F = 6. 2-tail "t" value must >= 1.9 to change significance to 0.10)

Table 5b

Non statistically significant attitude change demonstrated in the short course (HSC), when the first and final mean scores are compared.

Attitude:-	Score 1	Score 2	Net Change	't' value	Sig. P<
General View of Life (Attitude 1)	4.4	4.5	.49	-.5	.584
General View of Life (Attitude 3)	3.6	3.1	1.5	1.1	.291
General View of Life (Attitude 4)	3.2	2.8	.96	1.4	.175
General View of Life (Attitude 5)	3.5	3.5	.00	n/a	n/a
General View of Life (Attitude 6)	3.2	3.0	.23	.45	.658
General View of Life (Attitude 7)	4.0	4.0	.64	-.4	.673
General View of Life (Attitude 9)	3.8	3.6	.23	.82	.427
General View of Life (Attitude10)	3.2	3.0	.23	.67	.513
Issues of Self (Attitude 1)	3.8	3.7	.07	.56	.584
Issues of Self (Attitude 3)	3.6	3.5	.15	.81	.436
Issues of Self (Attitude 4)	2.3	2.3	.07	.43	.673
Issues of Self (Attitude 5)	2.5	2.2	.75	1.4	.165
Issues of Self (Attitude 6)	3.3	3.3	.76	-.3	.721
Issues of Self (Attitude 7)	4.0	3.9	.07	.56	.584
Issues of Self (Attitude 8)	3.1	3.6	1.1	-1.	.190
Issues of Self (Attitude 9)	3.4	3.3	.07	.56	.584
Issues of Self (Attitude 10)	3.5	3.3	.15	.62	.549
Issues of Self (Attitude 11)	3.4	3.4	.00	n/a	n/a
Issues of Self (Attitude 12)	3.8	3.4	.87	1.5	.137
Issues of Self (Attitude 13)	3.6	3.6	.49	-.5	.584
Issues of Self (Attitude 14)	3.5	3.6	.68	-.8	.436
Issues of Self (Attitude 15)	3.4	3.7	.85	-1.	.219
Issues of Self (Attitude 16)	3.4	3.3	.07	.43	.673

Counselling Issues (Attitude 2)	3.6	4.0	1.2	-1.	.213
Counselling Issues (Attitude 4)	3.1	3.0	.15	.56	.584
Counselling Issues (Attitude 5)	3.3	3.3	.00	n/a	n/a
Counselling Issues (Attitude 6)	2.3	2.0	.94	1.1	.264
Counselling Issues (Attitude 7)	4.3	4.3	.00	n/a	n/a
Counselling Issues (Attitude 8)	3.8	4.3	1.1	-1.	.131
Counselling Issues (Attitude 9)	3.5	2.9	1.5	1.4	.165
Counselling Issues (Attitude 10)	4.7	4.6	.07	.37	.721
Counselling Issues (Attitude 11)	3.8	4.0	.68	-.8	.436
Counselling Issues (Attitude 12)	3.8	3.8	.00	n/a	n/a

(D.F. = 12 2-tail "t" value must >= 1.7 to change significance level from 0.05 to 0.1)

Table 5c

Constructs showing non statistically significant change, in the longer duration groups (DUFTMA, TB & KH), when the first, midpoint and final mean scores are compared.

Attitude:-	Score 1	Score 2	Score 3	Sig. P<
General View of Life (Attitude 1)	2.06	2.06	1.88	.910
General View of Life (Attitude 2)	1.94	2.06	2.00	.969
General View of Life (Attitude 3)	1.81	2.00	2.19	.754
General View of Life (Attitude 4)	2.13	1.94	1.94	.910
General View of Life (Attitude 5)	1.69	2.06	2.25	.518
General View of Life (Attitude 6)	1.75	1.94	2.31	.518
General View of Life (Attitude 7)	1.94	2.13	1.94	.910
General View of Life (Attitude 8)	2.38	1.94	1.69	.379
General View of Life (Attitude 9)	1.63	1.81	2.56	.139
General View of Life (Attitude 10)	1.94	1.56	2.50	.168
General View of Life (Attitude 11)	1.44	2.00	2.56	.079
Issues of Self (Attitude 1)	1.50	2.25	2.25	.223

Issues of Self (Attitude 2)	2.06	2.06	1.88	.910
Issues of Self (Attitude 3)	1.88	2.06	2.06	.910
Issues of Self (Attitude 4)	1.81	1.81	2.38	.430
Issues of Self (Attitude 5)	2.19	2.00	1.81	.754
Issues of Self (Attitude 6)	2.13	1.75	2.13	.687
Issues of Self (Attitude 7)	2.13	1.94	1.94	.910
Issues of Self (Attitude 8)	2.13	1.81	2.06	.803
Issues of Self (Attitude 9)	1.81	2.19	2.00	.754
Issues of Self (Attitude 10)	1.69	2.06	2.25	.518
Issues of Self (Attitude 11)	1.75	2.31	1.94	.518
Issues of Self (Attitude 12)	1.75	2.13	2.13	.687
Issues of Self (Attitude 13)	1.75	1.94	2.31	.518
Issues of Self (Attitude 14)	2.06	1.88	2.06	.910
Issues of Self (Attitude 15)	1.94	1.94	2.13	.910
Issues of Self (Attitude 16)	1.81	1.81	2.38	.430
Counselling Issues (Attitude 1)	1.88	2.06	2.06	.910
Counselling Issues (Attitude 2)	2.19	2.00	1.81	.754
Counselling Issues (Attitude 3)	2.13	1.81	2.06	.803
Counselling Issues (Attitude 4)	1.69	2.50	1.81	.216
Counselling Issues (Attitude 5)	2.31	1.81	1.88	.552
Counselling Issues (Attitude 6)	2.00	2.19	1.81	.754
Counselling Issues (Attitude 7)	2.00	2.00	2.00	1.00
Counselling Issues (Attitude 8)	1.94	1.94	2.13	.910
Counselling Issues (Attitude 9)	2.38	1.63	2.00	.324
Counselling Issues (Attitude 10)	2.06	1.81	2.13	.803
Counselling Issues (Attitude 11)	2.13	1.56	2.31	.295
Counselling Issues (Attitude 12)	1.69	2.25	2.06	.518

(Appropriate significance level is 0.05)

Appendix x
Statistically non significant results from the Counselling Skills Rating Scales.

Table 6

Non statistically significant counselling skill change demonstrated in the longer duration groups (DUFTMA, TB & KH), when the first and final mean scores are compared

Counselling Skill	Score 1	Score 2	Net Change	't' value	Sig. P<
Self Disclosure	3.3	3.1	.214	0.26	.803
Immediacy	3.4	3.3	.071	0.10	.922
Advanced Accurate Empathy	3.8	3.5	.357	0.42	.679
Confronting	2.5	3.1	-.57	-0.80	.439
Helping Clients "Tell their story"	3.3	4.0	-.64	-1.00	.295
Helping Clients "See their strengths and weknesses"	3.0	3.7	-.71	-1.20	.239
Helping Clients "Find the focus of issues"	2.9	3.4	-.50	-0.80	.439
Helping Clients "Vision a different future"	2.6	3.2	-.64	-1.00	.302
Helping Clients "Shape workable goals"	2.6	3.1	-.50	-0.79	.446
Helping Clients "Consider costs and consequences of achieving their goals"	2.5	3.7	-1.2	-1.30	.210
Helping Clients "Generate ideas"	2.7	3.2	-.50	-0.81	.433
Helping Clients "Make stepped plans"	2.7	3.0	-.35	-0.58	.572
Helping Clients "Engage in action"	2.5	3.1	-.57	-0.90	.385

(D.F. = 13 2-tail "t" value must >= 1.7 to change significance level from 0.05 to 0.1)

Table 6a

Non statistically significant counselling skill change demonstrated in the intermediate duration group (NCCC), when the first and final mean scores are compared.

Counselling Skill	Score 1	Score 2	Net Change	't' value	Sig. P<
Immediacy	3.7	3.2	.428	0.23	.826
Advanced Accurate Empathy	2.0	3.4	-1.4	-1.00	.356
Confronting	2.5	3.2	-.71	-0.53	.618
Self Disclosure	3.2	3.2	.000	n/a	n/a
Helping Clients "Vision a different future"	2.7	3.2	-.57	-0.44	.677

(D.F. = 6. 2-tail "t" value must >= 1.9 to change significance level from 0.05 to 0.1)

Table 6b

Non statistically significant Counselling skill change demonstrated in the short course (HSC), when the first and final mean scores are compared.

Counselling Skill	Score 1	Score 2	Net Change	't' value	Sig. P<
Paraphrasing	2.6	3.1	-.46	-0.79	.445
Clarifying	2.7	3.0	-.23	-0.37	.721
Summarising	2.7	3.3	-.61	-0.90	.386
Immediacy	3.6	2.6	.923	0.75	.468
Advanced Accurate Empathy	3.1	3.0	.153	0.13	.897
Confronting	3.0	2.6	.307	0.33	.744
Self Disclosure	3.1	3.3	-.15	-0.24	.817
Information Giving	2.4	2.6	-.23	-1.00	.337
Summarising	3.5	2.9	.615	0.60	.558
Helping Clients "See their strengths and weknesses"	2.7	3.1	-.38	-0.79	.445
Helping Clients "Find the focus of issues"	2.6	2.9	-.23	-0.41	.686

Helping Clients "Vision a different future"	2.9	2.6	.230	0.26	.796
Helping Clients "Consider costs and consequences of achieving their goals"	2.2	2.8	-.61	-1.00	.337

(D.F. = 12 2-tail "t" value must >= 1.7 to change significance level from 0.05 to 0.1)

Table 6c

Non statistically significant counselling skill change demonstrated in the longer duration groups (DUFTMA, TB & KH), when the first, midpoint and final mean scores are compared.

Counselling Skill	Score 1	Score 2	Score 3	Sig. P<
Listening and Attending	1.63	2.19	2.19	.430
Non Verbal Com. / BodyLang.	1.56	2.13	2.31	.295
Paraphrasing	1.31	2.25	2.44	.054
Reflecting	1.50	2.13	2.38	.196
Questioning	1.50	2.25	2.25	.223
Clarifying	1.44	2.13	2.44	.123
Summarising	1.50	2.19	2.31	.216
Immediacy	1.56	2.38	2.06	.260
Advanced Accurate Empathy	1.50	2.13	2.38	.196
Confronting	1.50	2.13	2.38	.196
Self Disclosure	1.69	2.38	1.94	.379
Information Giving	1.69	2.06	2.25	.518
Summarising	1.31	2.25	2.44	.054
Helping Clients "Tell their story"	1.56	2.13	2.31	.295
Helping Clients "See their strengths and weknesses"	1.38	2.25	2.38	.093

Helping Clients "Find the focus of issues"	1.31	2.44	2.25	.054
Helping Clients "Vision a different future"	1.56	2.25	2.19	.314
Helping Clients "Shape workable goals"	1.63	2.19	2.19	.430
Helping Clients "Consider costs and consequences of achieving their goals"	1.44	2.19	2.38	.139
Helping Clients "Generate ideas"	1.50	2.00	2.50	.135
Helping Clients "Make stepped plans"	1.75	1.88	2.38	.416
Helping Clients "Engage in action"	1.56	2.13	2.31	.295

(Friedman's 2 way ANOVA, the appropriate significance level is 0.05)